



THE
PRACTISE OF
PIETIE

Directing a Christian
how to walke that he
may please God.

The third edition
Profitably amplified
by the Author.

RELEASE THE
TYNNE-Ed: c.

PUTTING THEM THE PROMISE
FILM 4.8.

WATCH
Mar 24



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CH





TO THE
HIGH AND
mighty Prince

CHARLES,

Prince of

WALLES.



CHRIST

IESVS, the

a PRINCE

of Princes,

blesse your

Highnesse

with length of dayes, and

an increase of all Graces,

¶ 2 *which*

• 1 Tim. 6.

15.

Apoc. 17.

14.

THE EPISTLE

which may make you truly prosperous in this life, and eternally happy in that which is to come.

^b 1 Sam. 20
20.

Jonathan shot ^b three Arrows to drive David further off from Sauls furie : and this is the third Epistle which I haue written to draw your Highnesse neerer to Gods fauour, by directing your heart to beginne (like Iosiah) in your ^c youth to seeke after the GOD of DAVID (and of IACOB) your Father: Not, but that I know, that your Highnesse doeth this without mine admonition; but because

^c 2 Chron.
34. 3.

DEDICATORIE.

cause I * would with the
Apostle, haue you, to ab-
bound in euery Grace, in
faith and knowledge, and
in all diligence, and in
your loue to Gods Ser-
uice and true Religion.
Neuer was there more
neede of plaine and vnfa-
ined Admonitions: for the
Comicke in that saying
seemes but to haue prophe-
sied of our times, Obse-
quium amicos, veritas o-
dium parit. And no mar-
uell; seeing that wee are
fallen into the dregges of
Time, which being the last,
must needes be the worst
dayes. And how can there

* Qui monet
ut facias
quod iam
facis: ipse
monendo,
laudat, ex-
hortatur, co-
probat acta
sua.

d Cor. 8.

THE EPISTLE

be worse, seeing Vanitie knowes not how to be vainer, nor Wickednesse how to be more wicked? And whereas heretofore those haue beene counted most holy, who haue shewed themselves most zealous in their Religion: they are now reputed most discreet, who can make the least profession of their Faith. And that these are the last daies, appeares evidently; because that Securitie of mens eternall life hath so overwhelmed (as CHRIST fore-told it should) all sorts: that most who now liue, are become louers of pleasures,

Mat. 25. 1.
Sec.

2 Tim. 3. 4

DEDICATORIE.

sures more then louers of
 God. *And of those who
 pretend to loue God. O
 God, what sanctified hart
 can but bleede to beholde
 how seldome they come
 to prayers? how irreue-
 rently they heare Gods
 Word? what strangers
 they are at the Lords ta-
 ble? what assiduous spe-
 ctators they are at Stage-
 playes? where being Chri-
 stians, they can sport them-
 selues to heare the Vassals
 of the* Diuell scoffing Re-
 ligion, and blasphemously
 abusing phrases of holy
 Scripture on their Stages:
 as familiarly as they use
 their*

* Exemplū
 accidit Do-
 mino testis
 multisque
 Theatrum
 atq; & in-
 decum Da-
 moniorū
 Itaq; in en-
 orsis cum
 oraretur
 immundus
 spiritus,
 quod ausus
 est fidem
 aggredi: con-
 stantē &
 iustissimē
 quidem (in-
 quit) feci, in
 meo camin-
 ueni. Tert.
 de Spect. lib.
 cap. 26.

THE EPISTLE

Therefore
Tertullian
in cap. 26.
calls the
Stage dia-
boli Eccle-
siam, and
cathedram
pestilentia-
rum.

Iam 5 9.
Apo. 22.
20.

their Tabacco-pipes in
their bibbing-houses. So
that he who would now a-
dayes seeke in most Chri-
stians, for the power, shall
scarse almost finde the ve-
ry shew of godlinesse. Ne-
uer was there more sin-
ning, neuer lesse remorse
for sinne. Neuer was the
Iudge neerer to come, ne-
uer was there so little pre-
paration for his com-
ming. And if the Bride-
groom should now come;
how many (who thinke
themselves wise enough,
and full of all knowledge)
would be found foolish
Virgines, without one
droppe

DEDICATORIE.

*droppe of the Oyle of sa-
uing Faith in their lamps ?
For the greatest wisdom
of most men in this age; con-
sists in being wise, first, to
deceiue others, and in the
end, to deceiue themselves.*

Mat. 23. 8.

*And if sometimes some
good Booke haps into their
hands; or some good mo-
tion comes into their
heads, whereby they are
put in minde to consider
the vncertaintie of this
life present; or how weake
assurance they haue of e-
ternall life if this were en-
ded : and how they haue
some secret sinnes, for
which they must needes re-
pent*

THE EPISTLE

*pent here, or be punished
 for them in Hell here-
 after: Securitie then forth-
 with whispers the Hypo-
 crite in the Eare, that
 though it be fit to thinke
 of these things; yet, It is
 not yet time, and that
 hee is yet young enough
 (though hee cannot but
 know that many millions
 as young as himselfe, are
 already in hell, for want
 of timely Repentance,)
 Presumption warrants
 him in the other Eare,
 that hee may haue time
 hereafter at his leasure to
 repent: and that howso-
 ever others dye, yet hee is
 farre*

DEDICATORIE.

farre enough from death,
and therefore may boldly
take yet a longer time to
enioy his sweete plea-
sures, and to encrease his
vvealth and greatnesse.

*And hereupon, like Salo-
mons Sluggard, he yeelds
himselfe to a little more
sleepe, a little more slum-
ber, a little more folding
of the hands to sleepe
in his former sinnes: till at
last; Despayre (Securities
ongly hand-maide) comes
in vnlooked for, & shewes
him his Houre-glasse,
dolefully telling him, that
his time is past, and that
nothing now remaines but*

Prou. 6. 10.

THE EPISTLE

to dye and be damn'd. Let not this seeme strange to any, for too many haue found it too true: & more without more grace, are like to be thus soothed to their end; and in the end snared to their endlesse perdition.

Inde ver. 3

In my desire therefore of the common saluation; but especially of your Highnesse euerlasting Welfare: I haue endeuoured to extract out of the Chaos of endlesse Controuersies, the olde Practise of true PIETIE, which flourished before these Controuersies were hatched; which
my

DEDICATORIE.

*my poore labours in a short
while comes now forth a-
gaine the third time, un-
der the gracious protecti-
on of your Highnesse fa-
uour; and by their enter-
tainment seeme not to be
altogether vnwelcome to
the Church of Christ. If
to be pious, hath in all
ages beene held true ho-
nour; how much more ho-
nourable is it, in so impi-
ous an age, to be the true
Patrone and Patterne of
Pietie? Pietie made Dauid,
Salomon, Iehosaphat, E-
zechias, Iosias, Zerubba-
bel, Constantine, Theo-
dofidus, Edward the 6.*

A

Queene

THE EPISTLE

Eccles. 7. 3

Eccles. 49.

1.

Queene Elizabeth, Prince Henry, and other religious Princes, to be so honoured : that their names (since their deaths) smells in the Church of God, like a precious oyntment, and their remembrance is sweet as Honey in all mouthes, and as Musicke at a banquet of Wine : when as the liues of others, who haue beene godlesse and irreligious Princes ; doe rot and stinke in the memory of Gods people. And what honour is it for great men to haue great titles on earth; when God counts their Names unworthy

DEDICATORIE.

*worthy to be written in
his Booke of life in hea-
uen?*

*It is Pietie that en-
balmes a Prince his good
name, and make his face
to shine before men, and
glorifieth his Soule among
Angels. For as Moses
face by often talking with
God shined in the eyes of
the People: so by frequent
praying (which is our tal-
king with God) and hea-
ring the Word (which is
Gods speaking vnto vs)
we shall be changed from
glory to glory, by the
Spirit of the Lord, to the
Image of the Lord. And*

Exod. 34.
29. 30.

2 Cor. 3. 18

A 2

seeing

THE EPISTLE

seeing this life is vncertaine to all; (especially to Princes) What argument is more fit both for Princes and People to study; then that which teacheth tinsull man to deny himselfe by mortifying his corruption: that hee may enioy Christ the Author of his saluation? To renounce these false and momentanie pleasures of the world, that he may attaine to the true and eternall ioyes of Heauen? & to make them truly honourable before God in Piety, who are now onely honourable before men in vanitie? What charges soeuer

DEDICATORIE.

*foeuer wee spend in earth-
ly vanities, for the most
part, they either dye be-
fore vs, or wee shortly die
after them : but what we
spend, like * Mary, in the
Practise of Pietie, shall
remaine our true memo-
riall for euer. For, ^a Pietie
hath the promise of this
life, and of that which
shall neuer end. But ^b with-
out Pietie there is no in-
ternal comfort to be found
in Conscience, nor ex-
ternall peace to be looked
for in the World, nor any
eternall happinesse to be
hoped for in Heauen. How
can Pietie but promise to*
A 3 her

* Mat. 26.
13

^a 1 Tim. 4
8.

^b Principi-
bus ad salu-
tatem (o a sa-
tis vera est
Veritas: abs-
que illa ve-
ro nihil est
vel exir-
tus, vel im-
peratoris
fortitudo,
vel appara-
tus reliquus
Zorom.
Eccle. hist.
lib. 9. cap. 1

THE EPISTLE

*her selfe a zealous Patrone of your Highnesse, being the sole Sonne and Heyre of so gracious and great a Monarch, who is not onely the defender of the faith by Title: but also a defender of the Faith in truth, as the Christian World hath taken notice, by his learned confuting of Bellarmines over-sprea-
ding Heresies: and his suppressing in the blade of Vorstius Athean blasphemies? And how easie it is for your Highnesse to equall, if not to exceede all that went before you in Grace and greatnesse, if
you*

DEDICATORIE.

*you doe but set your heart
to seeke and to serue God,
considering how religious-
ly your Highnesse hath
beene educated by godly
and vertuous Gouvernours
and Tutors : as also that
you liue in such a time,
wherin Gods prouidence
and the Kings religious
care, haue placcd ouer this
Church (to the unpeake-
able comfort thereof) an-
other venerable Iehoiada,
that doth good in our Is-
rael, both towards God,
and towards his house :
of whom your Highnesse
at all times, in all doubts,
may learne the sinceritie*

A 4

of

The Ho-
nourable
Sir, Robert
Carey
Knight,
and the re-
ligious La-
dy Carey
his Wife.
Mr. Thomas
Murray.
Sir James
Fullerton.

2 Chron.
24. 16.

THE EPISTLE

of Religion, for the Saluation of your inward Soule, and the vvifest counsell for the direction of your outward state. And let that Exhortation of Dauid to his Sonne Salomon be euer in your Princely minde. And thou Salomon my Sonne, know thou the GOD of thy Father, and serue him with a perfect heart, and with a willing minde: for the LORD searcheth all hearts, and vnderstandeth all the imaginations of the thoughts: if thou seeke him, hee will be found of thee, but if

1 Chron.

28.9.

DEDICATORIE.

if thou forsake him, hee
vwill cast thee off for
euer.

*To helpe you the bet-
ter to seeke and to serue
this G O D Almighty,
who must be your chiefe
Protector in life, and
onely Comfort in death:
I here once againe, on
my bended knees, offer my
olde Mite new stamp't in-
to your Highnesse hands:
daily for your Highnesse
offering up unto the most
HIGH, my humblest pray-
ers, that as you grow in
age and stature: so you
may (like your Master)
encrease in Wisedome*

Luk. 2. 52.

THE EPISTLE.

and fauour, with God and
all good men. *This suite*
will I neuer cease : In all
other matters I will euer
rest

Your Highnesse

humble Seruant,

during life, to

be commanded.

Lemes Bayly.

E.

ed and
suite
In all
euer



Ad CAROLVM Principem.

Tolle Malos, extolle Tios, cognosce Teipsum.
Sacra teno, Paci consule, disce pati.



ly.



To the deuout
READER.



I Had not pur-
posed to en-
large the *last*
Edition, saue
that the *importunatie* of
many *deuoutly* disposed,
preuailed with mee, to
adde some points, and to
amplifie others. To satisfie
whose godly requests, I
haue done my best *inde-*
nour: and with all *finished*
all

To the Reader.

all that I intend in this
argument. If thou shalt
hereby reape any more
profit, giue God the more
praise: and remember him
in thy *Prayers*, who hath
vowed both his *life* and
his *labours* to further *thy*
saluation as his *owne*.

Farewell in the *Lord Iesus*.

The

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THE

THE
PRACTISE
OF
PIETIE.

Directing a CHRISTIAN
how to walke, that hee
may please GOD.

W*H*o euer thou art,
that lookest into
this *Booke*, neuer
vndertake to read
it : vnlesse thou
first *resoluest* to become from
thy heart, an vnstained *Practitioner* of *Pietie*. Yet reade
it, and that *speedily* : least be-
fore thou hast read it ouer,
God (by some vnexpected
death) cut thee off, for thine
inueterate *Impietie*.

B

The

The practice of Pietie consists

1 In knowing

1 The essence of God, & that, in respect of

1 The diuers manner of being therein, which are 3. persons

1 Father.
2 Sonne.
3 H. Ghost.

2 The Attributes thereof, which are, either,

Nominall: or,

1 Absolute,

1 Sim-
plices.
2 Infi-
nitenes.

Reall,

2 Re-
lative,

1 Life.
2 Vnder-
standing.
3 Will.
4 Power
5 Maie-
stie.

2 Thy owne selfe, in re-
spect of thy state of

1 Corruption.
2 Renouation.

2 In glorifying God aright,

1 By thy life, in dedicating thy selfe deuoutly to serue him,

Ordinarily,

2 Pub-
likely,

1 With thy familie euery day.
2 With the Church on the Sabbath day.

Extraordi-
narily, by

Fasting.
Feasting.

2 By thy death in dying

1 In the Lord.
2 For the Lord.

Vnlesse

VNlesse that a man doth truly know God, hee neyther can, nor will worship him aright: for, how can a man love him, whom hee knoweth not? and vwho will worship him, whose helpe a man thinks he needeth not? and how shall a man seeke remedie by Grace, who neuer vnderstood his miserie by Nature? Therefore (saith the ^a Apostle) Hee that commeth to God, must beleene that God is, and that he is a rewarder of them that seeke him.

And for as much as there can be no true *Pietie*, without the knowledge of GOD: nor any good *practise* without the knowledge of a mans owne selfe: wee will therefore lay

B 2

downe

*Tum Deum
amare libet,
cum persua-
sione habemus
ipsi esse
Optimum
Maximum,
ubi presen-
tem, omnia
in nobis effi-
cientem, nam
in quo viti-
mus, moue-
mur, sumus.
Bucer in Ps.
115.*

^a Heb. 11. 6.

*Danda in pri-
mis opera est,
ut Deum no-
rimus quos-
quos salices
esse volumus.
Quid noscitur,
si seipsum no-
scit?*

downe the knowledge of
Gods Maieslie, and *mans mi-*
serie, as the first and chiefest
grounds of the *practise* of
Pietie.

A plaine Description
of the Essence and Attri-
butes of God, out of the
holy Scriptures, so far forth
 as euery CHRISTIAN must
 competently know, and
 necessarily beleeeue, that
will be saued.

Although no Crea-
 ture can define
 vvhhat God is, be-
 cause hee is ^a in-
 comprehensible, and ^b dwelling
 in inaccessible light: yet it hath
 pleased his *Majestie*, to re-
 ueale himselfe in his *Word*
 vnto vs, so farre, as our weake
capacitie can best conceiue
 him. Thus:

^a Psal. 145. 3

^b 1 Tim. 6.
16.

c Deut. 1.4.
 & 4.35. & 32.
 39. & 6. 4.
 Ifay 43.5.6.
 7.8.

1 Cor. 8.4.

Ephes. 4.5.6

1 Tim. 2. 5.

d Ioh. 4.24.

2 Cor. 3.17.

e 1 Kin. 8.27

Pfal. 147. 5.

f Deut. 32.4

g Exod. 3.14

h 1 Cor. 8.6.

Act. 17. 25.

Rom. 11. 36.

1) Heb. 1.3.

2) Ioh. 1.1.

Ioh. 5.31.37

Ioh. 14. 16.

3) Col. 2. 9.

Iohn 14.9.

4) Gen. 1.16

3.22. & 11 7.

Exod. 20. 2.

Hose. 1.4.7.

Isa. 63 9.10.

Zach. 3. 2.

Hag. 2. 5. 6.

1 Iohn 5.7.

Mat. 3.16.17

& 28.19.

Ioh. 14.26.

2 Cor. 13.13

God, is that ^cone ^dspirituall
 and ^einfinitely perfect Essence,
 whose being is ^h of himselfe
 eternally.

In the *Divine Essence*, we
 are to consider two things :
 first, the *divers manner* of be-
 ing therein : secondly, the
Attributes thereof.

The *divers manner* of be-
 ing therein, are called ¹ *Per-*
sons.

A *Person* is a ² *distinct sub-*
sistence of the ³ *whole God-*
head.

There are ⁴ *three* Divine
Persons, the *Father*, the *Sonne*
 and the *Holy Ghost*. These
 three *Persons* are not three
 severall *substances*, but three
 distinct *subsistences*, or three
divers manner of becomings of
^e *one*

* one and the same Substance, and Divine Essence. So that a Person in the God-head, is an individuall understanding, and incommunicable Subsistence, living of it selfe, and not sustained by another.

In the unitie of the God-head, there is a ⁱ pluralitie, which is not accidentall, (for God is a most pure act, and admits no accidents:) nor essentiall: (for God is one essence onely,) but * personall.

The Persons in this one essence are but three. In this *Mysterie* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing, and another thing.

The Divine Essence in it selfe, is neyther divided nor distinguished. But the three

* Singula sunt in singulari, & omnia in singulari, & singula in omnibus, et unum omnia. Aug. lib. 6. de Trinit. cap. ult.

i Gen. 1. 26.
& 3. 22.
& 11. 7.
Isay 6. 8.

* Persona distinctis distinctur personaliiter, sive

πρόσω
ὑπάρξε-
ως.

\$Deus est indivisus, unus in Trinitate, & inconfusus trinus in unitate, Justin. in *ἐκθ. θ' 15.*

Persons in the diuine Essence,
are distinguished among
themselves three manner of
wayes:

- 1 By their *Names*.
- 2 By their *Order*.
- 3 By their *Actions*.

1 *By their Names, thus:*

THe *first Person* is named
the *Father*: first, in re-
spect of his ^k*naturall Sonne*
(*Christ*): secondly, in respect
of the *Elect*, his ^l*adopted sons*,
that is, those, who being not
his *sonnes by Nature*, are
made his *Sonnes by Grace*.

The *second Person* is named
the ^m*Sonne*, because hee is
ⁿbegotten of his ^o*Fathers*
substance or nature: and he is
called the *Word*: first, be-
cause the *P* conception of a
Word

& Mat. 11. 27
Mat. 3. 17.

1 Iſa. 63. 16.
Eph. 3. 14. 15

^m Pro. 30. 4.

ⁿ Pſal. 2. 7.
Heb. 1. 5.
^o Heb. 1. 3.
Phil. 2. 6.

^p Baſil. ſup.
1 Iohan.

word in mans minde is the neereſt thing, that in ſome ſort can ſhadow vnto vs the manner how hee is eternally begotten of his Fathers ſubſtance: and in this reſpect he is alſo called the Wiſedome of his Father, *Prou. 8. 12.* Secondly, becauſe that by him, the Father hath from the beginning declared his Will for our ſaluation: hence called λόγος quaſi λέγων, the Perſon ſpeaking, with or by the Fathers. Thirdly, becauſe hee is the chief^r argument of all the Word of God, or that Word whereof God ſpake when he promiſed the bleſſed Seede to the Fathers, vnder the old Teſtament.

ieſtatis character, Heb. 1. 3. q. Iohn 1. 18. *Tran. lib. 1. cap. 14.* Act. 10. 43. Heb. 1. 1. Lu. 24. 27. Ioh. 5. 45. Act. 3. 22. 23. 24.

Sicut mens cogitando in ſeipſam refle-
ctitur. &

λόγου

interiam
gignis: ita
mens illa e-
terna, qua eſt
Deus Pater,
in ſeipſam
intelligendo
reflexa

λόγου

eternus, mo-
do ineffabilis
genuit. Es ſi-
cut exterior

λογός

λόγος

interioris ef-
figies quaſi
eſt: ita aeternus
ille λόγος

ὑποſτατι-

κός aeterni

Patris ima-
go eſt & ma-

Isa. 63. 10.
2 Cor. 13. 13
Ioh. 4. 24.
2 Cor. 3. 17.
Ioh. 20. 21
22.

Gal. 4. 6.
Ioh. 15. 26.
1 Pet. 1.
15. 16.
2 Cor. 3.
18.

1 Thes. 5. 23
1 Pet. 1. 2.

*Origenes
in diuini
nulla est ori-
go Personarū
locum habet
in Filio, &
Spiritu san-
cto. Pater e-
nim est prior
Filio non tem-
pore sed ordi-
ne, Alsted.

a Mat. 28. 19

1 Iohn. 5. 7.

*Ideo dicitur

Pater &

υαχος &

αγενης.

The *third Person* is named the *holy Ghost*: first, because hee is *spirituall* without a body: secondly, because hee is *spired*, and as it were, breathed from both the *Father* and the *Sonne*, that is, proceedeth from them both. And he is called *holy*, both because he is *holy* in his *owne nature*, and also the immediate *sanctifier* of all *Gods Elect people*.

2 By their Order, thus:

THe *Persons* of the *Godhead* are eyther the *Father*, or those vvhich are *of the Father*.

The *Father* is the *first person* of the glorious *Trinitie*, *hauiing* neyther his *being* nor *beginning* of any other, but of himselfe, *begetting* his *Sonne*,

Sonne and together vvith his *Sonne*, sending forth the *Holy Ghost* from everlasting. The *Persons* which are of the *Father*, are those, who in respect of their *Personall existence* haue the *whole Diuine Essence* æternally communicated vnto them from the *Father*; and those are either from the *Father* alone, as the *Son*, or from the *Father* and the *Sonne*, as the *Holy Ghost*.

The *Sonne* is the *second person* of the glorious *Trinitie*, and the *only begotten Sonne* of his *Father*, not by *Grace*, but by *Nature*: hauing his *being* of the *Father* alone, and the *whole being* of his *Father*, by an eternall and incomprehensible generation: and vvith the *Father*, sendeth forth

b *Filius Dei*
ὁ λόγος,
quoad essen-
tiam absolutam, est quidā a seipso, &
αὐτὸθεός:
sed ratione
τρόπος ὑ-
παρξεως,
siue Esse per-
sonalis per æ-
ternam gene-
rationem à
Patre existit;
ideoq; non est,
ἀυ-φυσίος.
Ioh. 6. 38. 37
Ioh. 5. 19.
Mich. 5. 2.
Iohn 1. 4.

c Psal. 2. 7.
 Hebr. 1. 5.
*Aliud est ha-
 bere Essentia
 diuinam a
 seipso; & ha-
 bere essentia
 diuinam a
 supsa exi-
 stentem: re-
 nota a rela-
 tione ad Pa-
 trem. sola re-
 stat Essentia
 que est a se-
 ipsa: hinc Fi-
 lius dicitur
 principium,
 non essentia.*
 Thom. Sum.
 pag. 1. q. 33.
 d Ioh. 15. 26
 Ioh. 16. 15.
 Therefore,
 Rom. 8. 9.
 the H. Ghost
 is called the
 Spirit of
 Christ.

* Spiritus S. a
 Patre & a
 Filio procedit.

tanquā ab uno & eodem principio, in duobus tantum personis
 subsistente, non autem tanquā a duobus ac diuersis principijs.

forth the *Holy Ghost*. In re-
 spect of his *absolute Essence*,
 he is of *himselfe*, but in respect
 of his *Person*, hee is by an e-
 ternall generation of his *Fa-
 ther*. For the *Essence* doth not
 beget an *Essence*, but the *per-
 son* of the *Father* begetteth
 the *Person* of the *Sonne*, and
 so he is *God of God*, and hath
 from his *Father* the begin-
 ning of his *Person* and *Order*,
 but not of *Essence* and *time*.

The *holy Ghost* is the *third
 Person* of the blessed *Trinitie*,
 & proceeding and sent forth, e-
 qually from **both* the *Father*
 and the *Sonne*, by an eternall
 and incomprehensible *spira-
 tion*: For as the *Sonne* recei-
 ueth the whole diuine essence

by

by generation; so the *H. Ghost* receiueth it wholly by *spira-
tion*.

This *Order* betwixt the three *persons* appeares, in that the *Father* begetting must in order be before the *Sonne* begotten, and the *Father* and *Sonne*, before the *Holy Ghost* proceeding from both.

This *Order* serues to set forth vnto vs two things: first, the *manner* how the *Trinitie* worketh in their *externall actions*: as that the *Father* worketh of himselfe, by the *Sonne* and the *holy Ghost*: the *Sonne* from the *Father*, by the *holy Ghost*: the *holy Ghost* from the *Father* and the *Sonne*. Secondly, to distinguish the first and *immediate beginning* from vvhich those *externall*
and

* Hinc Dei
nomen sepe
in Scripturis

Patri καὶ

ἱεροχὴν

tribuitur.

Iohn 14. 1.

Rom. 8. 3.

1 Cor. 8. 6.

1 Cor. 13. 24

* Mat. 11. 25

26. 27.

Ioh. 5. 19. 20

21. 22. 23.

Iohn 11. 41.

42.

Ioh. 12. 49.

* 2 Cor. 5. 18

&c.

and common action do flow. Hence it is that for as much as the *Father* is the *fountain* and *originall* of the *Trinitie* : the beginning of all *externall* working, the * *Name* of *God* in relation, and the *title* of *Creator* in the *Creede*, are giuen in a speciall manner to the *Father* : Our *Redemption* to the *Sonne* : and our *Sanctification* to the person of the *Holy Ghost*, as the *immediate* agents of these actions. And this also is the cause why the *Sonne*, as he is *Mediator*, referreth all things to the * *Father*, not to the *Holy Ghost* ; and that the Scripture so often saith, that we are * *reconciled* to the *Father*.

This diuine order or *economy* excepted, there is neither

ther *first* nor *last*, neyther *superioritie* nor *inferioritie* among the three *Persons*, but for *Nature* they are coessentiall, for *Dignitie* coequall, for *Time* coeternall.

The whole diuine Essence, is in *euery one* of the three *Persons*; but it was incarnated *onely*, in the *second* Person of the *Word*, and not in the Person of the *Father*, or of the *H. ly Ghost*, for three reasons.

First, that *GOD* the *Father* might the rather set forth the greatnesse of his loue to *Mankinde*; in giving his *first*, and *onely begotten Son* to be incarnated, and to suffer death for mans saluation.

Secondly, that hee vwho was in his *Diminitie* the Son of *GOD*, should be in his *Humani-
manitie*

* Incarnatio
verbi propriam
non Patri nec
Spiritus s. nisi
καὶ ὁ ὁ λό-
γος ἦν ὁ
θεὸς ὁ ὁ
ἰσχυρὸς

ἰσχυρὸς
ἰσχυρὸς

ἰσχυρὸς
ἰσχυρὸς

competis.
Damas. 1. de
ortho. fid. c. 13

Implicius car-
men Christi
Pater & Fi-
lius S. fid

maiestate non
suspensione.

Aug. serm. 3.
de Temp.

Ioh 3. 16.
Rom. 8. 32.
& 5. 8. 10.

Hoc mirum
factum semper
mens cogitet,

non hoc est ne
dubia fide-
re, paria fo-

du. Melanct.

*Ve qui erat
in diuinitate
Dei filius. fe-
ret in huma-
nitate homi-
nis filius; ne
nomen suum ad
alterum tran-
siret, qui non
esset eterni
natiuitate fi-
lius. Aug.*

*Congruet
filium assu-
mere huma-
nam naturā;
ut hæc po-
na quæ est
substantialis
imago æterni
Patris, refi-
tueret imagi-
nem Dei in
nobis corrup-
tam. Athan.*

Heb. 2. 17. 18

Heb. 4. 15.

*Infirmis
merita priua-
tionis, non
præter dispo-
sitionis.*

manise the Sonne of Man: lest the name of Sonne should passe vnto another: vwho by his eternall natiuitie was not the Sonne.

Thirdly, because it vvas meetest that that *Person*, who is the *substantiall Image* of his eternal *Father*, should restore in vs the *spirituall Image* of God, which we had lost.

In the *Incarnation*, the *God-head* was not turned into the *Man-hood*, nor the *Man-hood* into the *God-head*: but the *God-head* as it is the *second Person* or *Word*, assumed vn- to it the *Man-hood*, that is, the *whole nature of man*, body and soule; and all the naturall properties and infirmities ther- of, sinne excepted.

The *second Person* tooke
not

not vpon him the *Person* of man : but the *Nature* of man . So that the humane nature hath no personall *sub-*
sistence of it owne, (for then there should be *two* Persons in *Christ* :) but it subliſteth in the *Word*, the ſecond Perſon : for, as the ſoule and body makes but one Perſon of *Man*, ſo the God-head and Man-hood makes but one Perſon of *Chriſt*.

The two natures of the God-head and Man-hood, are ſo *really united* by a *Perſonall union*, that as they can neuer be *ſeparated* aſunder, ſo are they not **confounded*; but remaine ſtill diſtinguiſhed by their ſeueral and eſſentiall

* *Saluis & diſtinctis manentibus proprietatibus, natura tam aſſumentis, quam aſſumpta.*

Humana natura eſt diſtincta a diuina, & diuina a humana, eſſi non ſit diſtincta perſona.
Kecker. Syſt. Theol. lib. 3. pag. 315.

Uniri Hypoſtaticè Deum & hominem, nihil eſt aliud quam naturā humanā non habere propriam exiſtentiā, ſed aſſumptam eſſe a Verbo æternū, ad ſpiciendū uerba ſubſiſtentiā.
Beilarm. de Incarn. lib. 3. cap. 8.

proprieties, which they had before they were vnited. As for example, the *infinitenesse* of the *Diuine* is not communicated to the *humane* nature, nor the *finitenesse* of the *Humane*, to the *Diuine* nature.

Yet by reason of this *personall vnion*, there is such a *communion* of the *proprieties* of both natures : that, that which is proper to the one is sometimes attributed to the other Nature : As that God *purchased the Church*, with his owne blond : And, that he will iudge the world by that man, whom he hath appointed. Hence also it is, that though the *Humanitie* of *Christ* be a created, and therefore a *finite* and *limited* nature, and cannot be *euery where* present by *actuall*

Act. 30. 28.

Act. 17. 31.

D. Field of
the Church
Booke 3.
chap. 35.

actuell position, or locall extension according to his
** naturall being* : yet because it hath communicated vnto it, the *personall subsistence* of the *Sonne of God*, which is *infinite* and without limitation; and is so vnited with God, that it is *no where* severed from God : the body of Christ in respect of his ** personall being*, may rightly bee said, to be *every where*.

** Secundum esse naturale Christus non est ubique.*

** Secundum esse personale Christus est ubique.*

3 *The Actions by which the three Persons be distinguished.*

THe *Actions* are of two sorts : either *Eternall*, respecting the *Creatures*, and those are after a sort *common* to *every one* of the three *Persons* : or *Internall*, respecting the *Persons onely* amongst them-

themselves, and are altogether *incommunicable*.

The *Externall* and communicable *Actions* of the three *Persons*, are these.

The *creation* of the World, peculiarly belonging to God the *Father* : The *redemption* of the Church, to God the *Sonne* : And the *sanctification* of the *Elect*, to God the *holy Ghost*. But because the *Father* created and still governeth the World by the *Sonne* in the *holy Ghost*; therefore these external actions are indifferently, in *Scripture*, oftentimes ascribed to *each* of the three *Persons*, and therefore called *communicable* and diuided *Actions*.

*In operibus
adextra; tres
personae ope-
rantur simul,
seruato ordi-
ne personarū
in operando.*

a Rom. 11. 36

b As Re-
demption.
Act. 20. 28.
and Sanctifi-
cation,
1 Pet. 1. 2. to
the Father.
Creation
Iob. 1. 3. and

Sanctification *1 Cor.* 1. 2. to the Sonne. Creation *Psal.* 33. 6. and Redemption *Ephes.* 4. 30. to the holy Ghost. Ioyntly all to each. *1 Cor.* 6. 11.

The

The *Internall* and *incom-*
municable Actions or *propri-*
eties of the three *Persons*, are
these:

Opera Trini-
tatis ad extra
indivisa, ad
intus divisa.

1 To *beget* : and that be-
longeth onely to the *Father*;
who is neither made, created,
nor begotten of any.

2 To be *begotten* : and that
belongeth only to the *Sonne*,
who is of the *Father* alone,
not made, nor created, but
begotten.

3 To *proceede* from *both* :
and that belongeth onely to
the *holy Ghost*, who is of the
Father and the *Sonne*, neither
made, created, nor begotten
but *proceeding*.

So that when wee say, that
the *diuine essence* is in the *Fa-*
ther unbegotten : in the *Sonne*
begotten : and in the *Holy*
Ghost

Personae no-
men, non est
aliquid ab es-
sentia abstra-
ctum ac sepa-
ratum. Falsus
Theodisp. 2.

*Persona est
ipsa essentia
diuina con-
tracta, ad
certum & pe-
culiarem sub-
sistendi modū.
Zanchius*

* *Persona
gignit, &
gignitur, Es-
sentia nec
gignit nec
gignitur, sed
communica-
tur.
Alsted.*

Ghost proceeding: wee make not three Essences, but onely shew, the diuers maners of *subsisting*, by which the same most simple, eternall & vnbegottē Essence *subsisteth* in each Person: namely, that it is not in the *Father* by *generation*: that it is in the *Sonne*, *communicated* from the father by *generation*: and in the *holy Ghost*, *communicated* from both the Father and the Sonne by *proceeding*.

These are incommunicable *Actions*, and doe make; not an *Essentiall*, *accidental*, or *rationall*, but a *reall* distinction betwixt the three *Persons*. So that he who is the *Father* in the *Trinity* is not the *Son*: he who is the *Son* in the *Trinity*, is not the *Father*: hee who

who is the *holy Ghost* in the Trinity, is neither the *Sonne* nor the *Father*, but the *Spirit* proceeding from both: though there is but *one* and the same *Essence* common to * all three. As therefore wee belecue that the *Father* is God, the *Sonne* is God, and the *holy Ghost* is God: so we likewise belecue that God is the *Father*, God is the *Sonne*, and God is the *holy Ghost*. But by reason of this *reall* distinction: the *Person* of the one, is not, nor neuer can be, the *person* of the other. The three *Persons* therefore of the *Godhead*, doe not differ from the *Essence* but * *formally*: but they differ *really* one from another, and so are distinguished by

* Quam v-
nam cogito,
nam incomp-
prehensibila
luce inuoluit
Nazianz.

* Quamuis
persona cum
Essentia non
sit omnino i-
dem, non ta-
men ab ea est
omnino aliud.
Differt n. non
numero, quia
sic in diuinis
foret quater-
nitas, non re
quia essentia
de personis
prædicatur
sed formaliter
τὸ λόγῳ,
sive ratione
ratiocinante
nō ratiocinante

Essentia di-
mina non dis-
fert a personis
ut res a reb^{us},
sed ut res a
suis modis:
nam in deo
non est res &
res, sed res &
modus rei.

ὁ ὡς ὁ θεὸς

Nomen Dei
essentialiter
positum, non
minus Filium
& Spiritum
S. quam pa-
trem desig-
nat

* ὁ ὡς ὁ θεὸς

τὸν αὐτόν.

by their *hypostaticall* propri-
eties. As the Father is God
begetting God the Sonne:
the Sonne is God *begotten* of
God the Father: and the ho-
ly Ghost is God *proceeding*
from both God the Father
and God the Sonne.

Hence it is, that the Scrip-
tures vse the name of God
two manner of waies. Either
* *Essentially*, and then it signi-
fieth the *three Persons* con-
jointly: or * *Personally*, and
then by a *Synecdoche* it sig-
nifieth but *one* of the three
Persons in the God-head. As
the *Father*, 1 Tim. 2. 5. or
the *Sonne*, Act. 20. 28. 1
Tim. 3. 16. or the *holy Ghost*
Act. 5. 4. 2 Cor. 6. 16.

And because the diuine
Essence (common to all the
three

three persons) is but *one*, we call the same *Unity*. And because there be *three distinct Persons* in this one indivisible essence: we call the same *Trinity*. * So that this *Unity* in *Trinity*, and *Trinity* in *Unity* is a holy * *mystery*: rather to be religiously adored by *faith*, then * *curiously* searched by *reason*, further then God hath revealed in his word.

Sacramentū hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosce vero unita eterna. Bern.

* *Neque ad loquendum dignē de Deo lingua sufficit, neque ad percipiendum*

intellectus praeualēs, magis erga glorificāre nos conueniunt Deum, quod talis est, quā & intellectum transcendit & cognitionis initium superat. Chrysost. Hom. 2. Heb. 1.

* *De Deo loqui etiam vera periculosissimum est. Arnobius.*

* *Lingua, mente, & cogitatione horresco, quoties de Deo sermonem habeo. Nazianz.*

C Thus

Thus farre of the diners manner of being in the Diuine Essence: now of the Attributes thereof.

A *Tributes* are certaine descriptions of the Diuine *Essence*, deliuered in the Scriptures, according to the *weakenesse* of our ^{*} *capacitie*, to helpe vs the better to vnderstand the *nature* of Gods *Essence*, and to discern it from all other *essences*.

The *Attributes* of GOD are of two sorts, eyther *nominal*, or *real*.

The *nominal* *Attributes* are of three sorts: first, those which signifie Gods *Essence*: secondly, the *Persons* in the *Essence*: thirdly, those which
signi-

* *Condescen-*
dit nobis De-
us: ut nos
conflagramus
ei. Aug. de
spec. c. 112.

signifie his essentiall workes.

Of the first sort is the name
* *Iehouah*, or rather * *Iehueh*,
which signifieth eternall being
of himselfe, in vvhom being
without all beginning and
end, all other beeing both
beginne and end: *Isay* 42. 8.
Psal. 83. 18.

God tels *Moses*, *Exod.* 6. 3.
that he was not knowne to *Abraham*, *Isaac* and *Jacob*, by his
name *Iehouah*. (Not, but that
they knew this to be the
name of God: for they vsed it
in all their prayers, but) be-
cause they liued not to see,
God effecting indeede, that
which he promised them; in
graciously deliuering their
Seede out of *Egypt*, and in
giuing them the reall posses-
sion of *Canaan*s Land; and so

C 2

to

* *Exod.* 15. 3.
ab *Hanaab*,
vel *Hanaab*,
Esse: nam
ita Deus est
à seipso, ut
sit suum esse,
et αὐτὸς ὁ αὐτός.
*Omnes huius
nominis lita-
ra sunt spiri-
tuales, ut de-
monstrat Deus
esse spiritum.*
*P. Mart. loc.
com. cap. 11.*
*a Montan. de
arc. ferm. c. 1.*
*Jehouah non
habet plurale,
& in Scrip-
turis soli ve-
ro Deus tri-
buitur.*
Locus Exod.
*6. 3 intelligi-
genda est de
gradibus di-
uinitatum pa-
tescentium.*
Gerard. loc.
3. de Nat. dei.

Ex usu scrip-
tura res tunc
dicuntur fie-
ri, quando fi-
unt manife-
sta: Sic di-
citur Spiritus
sanctus non-
dum erat, id
est, nondum
innotuerat.
Alted. Lex.
Theol. cap. 3.

Quid licet
scribere, effa-
ri cum non li-
ceret?
Theod. in
Epi.

to be not onely God *Almighty*, by whom all things were made, but also performing *indeede* to the *Children* that vvhich hee promised in his Word to the *Fathers*, vvhich this name *Iehouah* especially signifieth, And for this cause *Moses* calls God first *Iehouah*, when the *vniversall* Creation had his absolute *being*, *Gen. 2.4* and this admirable name is grauen on the *Decalogues* fore-head, which vvas pronounced vpon the *Israelites* deliuerance, to be the *rule of righteousness*, after vvhich they should serue their *Deliverer* in the promised Land.

This *Name* is so full of diuine mysteries, that the *Iewes* holde it a sinne to pronounce it: but if it be no sinne
to

to write it, why should it be
unlawfull to pronounce it?

This holy Name of GOD
teacheth vs :

First, what GOD is in him-
selfe, namely, *An eternall bee-*
ing of himselfe.

Secondly, how he is vnto
others, because that from him
all other creatures haue recei-
ued their being.

Thirldly, that we may con-
fidently belecue his promi-
ses: for he is named *Iehonah*,
not onely in respect of being,
and causing all things to bee;
but especially, in respect of
his gracious promises vvhich
without faile he will fulfill in
his appointed time, and so
causeth that to be which was
not before. And so this
name is a golden pledge vnto

C 3

vs,

Ens eternū.

ἄνυπαρξ.

Ens est
πᾶσι θε-
σις.

In promissio-
nibus Iehonah
est ōv.

^a Isa. 55. 7.

^b Ioh. 12. 26

Ioh. 14. 2. 3.

^c Ioh. 6. 40.

Ioh. 11. 25.

vs, that because he hath *promised*, hee will surely vpon ^a our *Repentance* forgive vs all our sinnes, at the time of *death*^b receive our *Soules*, and in the *Resurrection* ^c raise vp our *Bodies* in glory to Life euerlasting.

The second Name denoting Gods Essence is, *Eheieh*; but once read *Exod. 3. 14.* of the same roote that *Iehouah* is; and signifieth *I am*, or *I will be*: for when *Moses* asked God by what name hee should call him, God then named himselfe, *Eheieh* *After Eheieh*; *I am that I am*: or, *I will be that I will be*: signifying that he is an eternall, vnchangeable, beeing: For seeing euery creature is temporarie and mutable, no creature

ture can say, *Ero qui ero, I will be that I will be.* This name in the New Testament is giuen to our *Lord Christ*, when he is called *Alpha* and *Omega, The beginning and the ending,* which is, which was, & which is to come.* The Almighty, *Apoc. 1. 8.* For all time past and to come is aye present before God. And to this Name, *Christ* himselſe alludeth, *Iohn 8. 58. Before Abraham was, I am.*

This Name should teach vs likewise to haue alwayes present in our mindes, our first *Creation*, present *corruption*, and future *Glorsification*: and not content our selues, with *I was good*, or *I will be good*, but to be good presently, that when euer God sends

*ὁ ὢν, καὶ
ὁ ἦν, καὶ
ὁ ἐρχόμενος.

*Deus est cau-
sa causarum,
& ens entium.*

*Psal. 68. 19.
Psal. 102. 18.
Psal. 106. 1. 48.
Psal. 111. 1.
&c.
Psal. 112. 1. &c.
Psal. 113. 1. 9.
Psal. 115. 17.
18.
Psal. 116. 19.
Psal. 118. 5. 14.
Psal. 135. 3. 4.

*Iunius in
Eirenico.*

for vs, hee may finde vs prepared for him.

The third Name is *Iah*, which as it comes of the same *roote*, so is it the contract of *Iehouah*, and signifieth *Lord*, because hee is the *beginning* and *being* of beings. It is a * Name, for the most part, ascribed vnto GOD when some notable deliuerance or benefit comes to passe according to his former promise: and therefore all creatures in heauen and earth are commanded to celebrate and praise GOD in this name *Iah*.

The fourth is ΚΥΕΙΩ, *Lord*: vsed often in the New Testament: for κἔω, or κυέω, signifieth, *I am*. Hence κἔος signifieth the first essence of a thing, or Authoritie. When

When it is absolutely given to GOD, it answereth to the Hebrew name *Iehouah*, and so translated by the seauentic Interpreters: for God is so a Lord, that he is of **himselfe* Lord, and Lord of all. This Name should alwayes put vs in remembrance to **obey* his Commandements, and to *fear* his iudgements, and *submit* our selues to his blessed will and pleasure, saying with *Eli*, *It is the Lord; let him doe what seemeth him good.* 1 Sam. 3. 18.

The fifth is, Θεός, *God*, 600. times vsed in the New Testament: & of profane Writers commonly. It is deriued **ἀπὸ τοῦ σταυ*, because hee runnes through; and compasseth all things: or **ἀπὸ τοῦ*

**ἀυ-πύ-ετος.*

Polan. Synt. Theol. lib. 2. cap. 6.

**Mal. 1. 6.*

**Plato in Cratyl.*

Zanchius.

*Deus est lux
ἀπρόσι-
τος.*

*Ioh. 10. 34.
1 Cor. 8. 5.*

** Inclūbit no-
bis necessitas
reſtēdū: cum
omnia
quæ facimus
facta ſint co-
ram oculis
Iudicis eam-
etē videntis.
Boëtius.*

αἶθερ, which ſignifieth, to
burne and *kindle*: for God is
light, and the Author both of
Heate, * *Light*, and *Life*, in all
creatures, eyther immediate-
ly of himſelfe, or mediate-
ly by ſecondary cauſes. The
name is vſed either *improper-
ly*, or *properly*. *Improperly*,
when it is given eyther *figu-
ratiuely* to Magiſtrates, or
faſtly to Idols. But when it is
properly and abſolutely ta-
ken, it ſignifieth the *eternall
Eſſence* of GOD, being aboue
all things, and through all
things, giuing life and light
to all Creatures, and pre-
ſeruing and gouerning them,
in their wonderfull frame
and order. * *God ſeeth all, in
all places*: let vs therefore e-
uery where take heede what

wee

wee doe in his sight.

*Thus farre the names which
signifieth Gods Essence.*

The Name which signifi-
eth the *Persons* in the *Essence*
is chiefly one, *Elohim*.

Elohim signifieth the *migh-
ty Iudges*: It is a name of the
*Plurall number, to expresse
the *Trinitie* of *Persons* in *V-
nitie* of *Essence*. And to this
purpose, the *holy Ghost* be-
ginneth the *holy Bible* with
this plurall name of God, ioy-
ned with a Verbe of the sin-
gular number; as *Elohim bara-
re, Dij creauit*,* *The mightie
Gods, or, all the three Persons
in the God-head created*. The
Iewes also note in the Verbe
ברא, bara, consisting of three
Letters, the Myserie of the
Trinitie. By *ב, Ben*, the Son;
by

*Nomen Elo-
him est perso-
narū, אֱלֹהִים
אֱלֹהִים.
Alsted.*

*Quoniam Elo-
him de una
Persona dici-
tur Synecdo-
chicē dictū
est, propter
Essentia uni-
tatem. Iuni*.
* The like
you may
reade,
Deut. 6. 4.
Iosh. 24. 19.*

* Sic Marcus
Aurelius
in Sirmione
Concilio fa-
cto exposuit.
Socrat. Eccl.
Hist. lib. 2.
cap. 30.

by **℞**, *Resh Ruah*, the Spirit;
by **ℕ**, *Aleph Ab*, the Father.
But this holy Myserie is
more clearely taught by *Mo-
ses*, Gen. 3. 22. And *Iehouah
Elohim*, said, Behold the man
is become as One of vs. And
Gen. 19. 24. *Iehouah* rayned
vpon *Sodome* and vpon *Goma-
rha* brimstone and fire from *Ie-
houah* out of Heauen: * that is,
God the Sonne from God
the Father, who hath commit-
ted all iudgement vnto the Son,
Iohn 5. 22. See *Psal.* 33. 6.
Isa. 63. 9. 10. The Singular
number of *Elohim* is *Eloah*,
deriued of *Alah*, he swore, be-
cause that in all waighrie
causes, when necessitie requi-
reth an oath to decide the
truth, we are onely to sweare
by the Name of God, which

is

is the great and righteous
Iudge of Heauen and Earth.

This Name *Eloah* is but
seldome vied, as *Abar.* 3. 3.
Iob. 4. 9. *Iob.* 12. 4. and 15. 8.
36. 2. *Psal.* 18. 32. *Psal.* 114. 7.
Once it hath a Noun plurall
ioyned to it. *Iob.* 35. 10.
None saith, where is *Eloah*
Gofai, the Almighty my Ma-
kers? to note the Mysterie of
the eternall Trinitie. Many
times also *Elohim* the, plurall
number, is ioyned with a verb
plural, to expresse more em-
phatically this mysterie, as
Gen. 35. 7 & *Sam.* 7. 23. * *I. Is.*
24. 19. *Ier.* 10. 10. *Elohim* is
also sometime Tropically gi-
uen to Magistrates, because
they are Gods Vicegerents :
as to *Moses*, *Exod.* 7. 1. *Ieho-*
uah said vnto *Moses*, I haue
made

This place
well vrged
had grinded
Atrius in
peccers.

* *Elohim* *Ke-*
doschim *Ho,*
Dii sancti
ipse.

made thee Elohim to Pharaoh, that is, I haue appointed thee an Embassadour to represent the Person of the true Three-one, GOD, and to deliuer his message and will vnto Pharaoh. As oft therefore as we read, or heare this name Elohim, it should put vs in minde to consider, that in one diuine Essence, there are three distinct Persons, and that God is Iehouah Elohim.

Now followes the names which signifie Gods essentiall workes, which are these fise especially.

*Hence *Eh* in Hebrew, as Mat. 27. 46. and *Ehi* in the Syriacke, as Mar. 15. 34. both signifie, My God.

E*L*, which is as much as the strong God,* and teacheth vs that God is not only most strong and fortitude it selfe,

selfe, in his owne essence : but also that it is hee that giueth all strength and power to all other creatures. Therefore Christ is called, *I say* 9. 6. *El Gibbor*, the *strong, most mighty, God*. Let not Gods children feare the power of enemies, for *El*, our God, is more strong then they.

2 *Schaddai*. * That is, *Omnipotent*. By this name God vsually stiled himselfe to the Patriarches, *I am El Schaddai*, the *strong God*, almighty. Because he is perfectlie able to defend his seruants from all euill : to *blesse* them with all spirituall and temporall blessings, and to performe all his promises, which hee hath made vnto them for this life, and that which

2. Chr. 32. 8

* The 70.
turnes it

שָׁדַי

אֱלֹהֵינוּ

It is deri-

ued of *Dai*,

sufficiency,

and the re-

lative v. the

same that

שָׁדַי

or of *Schad*

a *Dugge*,

because

God feedes

his children

with suffici-

ency of all

grace, as

the louing

mother the

child with

the milke of

her breasts.

* A name compounded of *Ad*, *My*, *Alon*, Lord. *Adon* derivatur ab Eden *Jafis*, quia Deus est fundamentū & sustentator omnium creaturarū. Hinc *Adon Dominus* est rei domesticæ curam habet, & ei lingua columna imitatur.

* Quando de creatis is usurpatur *Adonai* est Iod cum patach: sed de creatore cum cametz.

Ab, *Adonai* manasse videtur *Ethnicorum*.

* *אדוני*.

which is to come. This name belongeth *onely* to the Godhead, and to no creature, no not to the *humanity* of *Christ*. This may teach vs with the Patriarches, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3 * *Adonai*. My Lord. This name, as the *Massorets* note, is found 134. times in the old Testament. *Analogically* it is given to creatures: but *properly* it belongeth to God alone. It is used *Malachy* 1.6. in the plurall number, to note the *mystery* of the holy *Trinity*. If I be *Alonim*, *Lords*, where is my *fear*? *Ani* the singular, *Adonim* the plurall number. This name is given to *Christ* *Dan.*

Dan. 9. 17. Cause thy face to shine vpon thy sanctuary that is desolate, for ADONAI (the Lord Christ) his sake. The hearing of this holy name may teach euery man to obey Gods Commandements, to feare him alone, to suffer none besides him to raigne in his conscience, to lay hold by a perticular hand of faith vpon his word and promise, and to chalenge God in Christ to be his God, that he may say with Thomas Thou art my Lord and my God.

4 Is *Helion* : that is, most High. *Psal. 9. 2. Psal. 91 9. Psal. 92. 9. Dan. 4 17. 24. 25. 34. Acts 7 48.* This name, *Gabriel* giueth vnto God ; telling the Virgin *Mary*

Uios ū ſi-

58.

So the diuel
ſtilled Chriſt
the Son of
God the
moſt High.
Luke 8.28.

* For what
is earthly
greatneſſe
compared
to Gods
Highneſſe.

Mary that the childe which
ſhould bee borne of her
ſhould bee the ſonne of the
moſt High, Luk 1.32. This
teacheth that God in his ef-
ſence and glory exceedeth
infinirly all creatures in hea-
uen and earth. Secondly,
that no man ſhould be proud
of any earthly honour or
greatneſſe. * Thirdly, if wee
deſire true dignity, to labour
to haue communion with
God, in *grace* and *glory*.

5 *Abba*, a Syriake name,
ſignifying, *Father*, Rom. 8.
15. This is ſometimes vſed
eſſentially, as in the Lords
praier. Secondly, *perſonally*,
as *Matth.* 11.25. For God
is *Chriſts* father by *nature*, &
Chriſtians by *adoption* and
grace. *Chriſt* is called the *ever-
laſting*

*lasting Father, Isay 9. 6. because hee regenerates vs vnder the New Testament. God is also called ' the Father of light, James 1. 17. because God dwelleth in inaccessible light, 1. Tim. 6. 16. and is the author not onely of the Sunnes light, but also of all the light, both of naturall reason, and supernaturall grace, * Which lighteth every man that cometh into the world. This name teacheth vs, that all the giftes which we receiue from God, proceede from his meere fatherly loue. Secondly, that we should loue him againe, as deere children. Thirdly, that we may in all our needs and troubles be bold to call vpon him as a Father, for his*

Πατήρ
τῆς φω-
τός.
Of whose
substance
the light of
the Sunne
is but a sha-
dow.
John 1. 9.

his helpe and succour. Thus should wee not heare of the sacred names of God, but we should thereby be put in minde of his *goodnesse* vnto vs, and of our *duties* vnto him. And then should wee finde how comfortable a thing it is to doe every thing in the *name of God*. A phrase vsuall in every mans *tongue*; but the true comfort thereof (through ignorance) knowne to few mens *hearts*.

It is a great *wisdom*, and an vnspeakeable matter for the strengthening of a Christians *faith*, to know how in the mediation of *Christ* to inuocate God by *such a name*, as whereby hee hath manifested himselfe, to bee most willing and best able to help
and

and succour him in his present neede or aduersitie. The *ardent desire* of knowing God is the surest testimony of our *loue* to God, and of Gods *fauour* to vs. *Be-cause he hath set his loue upon me, therefore will I deliuer him: I will set him on high, because hee hath knowne my name: hee shall call vpon me and I will answere him, &c.* and it is a great strengthening of faith, with vnderstanding, to beginne euery action in the name of God.

Psal. 91. 14.
15.

*Thus farre of the nominall
Attributes.*

The *reall Attributes* are of two sorts: either *absolute*, or *relative*.

The *absolute Attributes* are such which cannot in a-
ny

ny sort agree to any creature, but to God alone.

These are two: *Simpleness*, and *Infinitenesse*.

Simpleness, is that whereby God is void of ~~all~~ composition, division, multiplication, accidents, or parts compounding, either sensible, or intelligible: so that what euer he is, he is the same *Essentially*.

It hinders not Gods simpleness that he is three, because God is three, not by composition of parts, but by coexistence of Persons.

* *Infinitenesse* is that, whereby all things in God are void of all measure, limitation, and bonds, above and beneath,

Intelligentia habent aliquid simile materie, aliquid simile forme. Solus Deus simplex est, in quo nihil in potentia, sed in actu omnia, imò ipse purus primus, medius, ultimus actus. Scal. Exerc. 6. Sect. 2. Iustin. Martyr. quest. 129. ad Orthodoxos.

* *Intelligentia, cum sint entia alia ab infinito Ente, finita esse necesse est. Nam dicto infinita nequeunt esse, neque immatura, neque extra naturam. Essent. n. duo principia prima. Scal. Exerc. 359. Sect. 3.*

before

before and after.

From these two doe necessarily flow three other *Absolute* attributes.

1 *Unmeasurablenesse*, or *ubiquitie*, whereby he is of infinite extension, ^a filling heaven and Earth, containing all places, and not contained of any *space*, *place*, or *bound*, and being no where absent, is every where present.

There are foure degrees of *Gods presence*: the first is *univerſall*, by which God is *repletively* every where, *inclusively* no where.

Secondly, *Speciall*, by which God is said to be in *heaven*, because that ^b there his *power*, *wisdom*, and *goodnesse*, is in a more excellent manner scene and enioyed: as also because that

^a Act. 7. 48.
Pſal. 145.
Iob. 11. 7.
&c.
1 King. 8. 27
2 Chron. 2.
5. 6.
Pl. 139. 6. &c
Ier. 23. 23.

24.

Deus est ubique, non ita ut in dimidia parte sit dimidium, aut tanquam in maiore parte maior Dei pars sit, in minore minor: sed ubiq; totus, & in se ipſo totus est.
Aug.

*Deus est intellectualis
Sphæra, cuius centrum est ubiq; circumferentia vero nusquam.*
Trismegist.

^b Pſal. 19. 1.
Hos. 2. 21.

that vsually hee doth from
thence poure both his *bles-*
sings and *iudgements*.

Thirdly, *more speciall*, by
which God ^b dwelleth in his
Saints.

Fourthly, *most speciall*, and
altogether singular, by which
the whole fulnesse of the God-
head ^c dwelleth in *Christ bo-*
dilie.

2 *Vchangeablenesse*, where-
by God is void of all change:
both in respect of his ^d essence
and ^e will.

3 *Eternitie*, whereby God
is without *beginning* of dayes
or *end* of time: and without
all bounds of ^f *precession* or
succession.

1 1 Cor. 3. 16
& 6. 19.

2 2 Cor. 6. 16

3 Col. 2. 8.

4 Rom. 1. 23.

Isa. 40. 28.

Psal. 102. 27.

&c.

5 Apoc. 1. 8.

1 Sam. 15. 29

Num. 23. 19.

Mal. 3. 6.

Rom. 11. 29.

Iam. 1. 18.

Penitentia

cum de Deo

annunciatur

non affectum

in Deo, sed

affectum Dei

in hominibus

significat.

Alsted.

1 Isa. 44. 6.

Lam. 5. 19.

Dan. 6. 26.

Heb. 1. 12.

Apoc. 4. 8.

Creaturae quaedam aeterna sunt à

posteriori: à priori solus Deus est aeternus.

Alsted. *Lexi-*

Theol. cap. 2.

Thou

*Thus farre of the absolute
Attributes; now of the Rela-
tione, or such which haue refe-
rence to the Creatures.*

Those are five : 1 *Life* :
2 *Understanding* : 3 *Will* :
4 *Power* : 5 *Maiestie*.

THE *Life of God* is that
by which, as by a most
pure and perpetuall act, hee
not onely liueth of himselfe;
but is also, that euer, and euer-
flowing fountaine of *Life*,
from which, all creatures de-
riue their *lives* : so as that in
him, they live, move, breathe,
and haue their being. And
because onely his *Life* differs
from his *Essence*; therefore

ὁ ζῶν : and as of the Latines *primus* *Ens*, so also
primum viuens : for to be, and to live, is all one and the
same in God.

D

GOD

Act. 17. 25.
28.

Act. 14. 15.

Psal. 42. 2.

Psal. 36. 9.

Ioh. 5. 26.

Heb. 3. 12.

* Hence it is

that as God

is called of

the He-

brews *Eheie*,

so likewise

Echie: and

as of the

Grecians,

ὁ ζῶν,

so also

Ens, so also

GOD is said *onely* to haue immortalitye, 1 Tim. 6. 16.

2 The *Vnderstanding* or *Knowledge* of GOD, is that whereby (by *one pure act*) he most perfectly ^b knoweth in himselfe *all things* that *euere, are, or shall be*: Yea, the thoughts and imaginations of all mens hearts.

This *Knowledge* of God, is eyther *generall*, by which God knoweth *simply all things* eternally, the *good* by himselfe, the *euill* by the good opposite to it: imposing to things *contingent* the *Lot* of contingencie; and to things *necessary*, the *Law* of necessity. And thus knowing all things in and of himselfe, he is the *cause* of all the *knowledge* that is in all, both men and

6 1 Kin. 8. 39

Pfal. 44. 21.

Pfal. 139. 2.

&c.

Ier. 17. 10.

and 20. 12.

Luke 16. 15.

Act. 1. 24.

Heb. 4. 12.

Rom. 11. 33

and 16. 17.

and *Angels*. Secondly, *speciall*, called the knowledge of *ap- probation*, by which hee particularly *knoweth*, and grati- ously *acknowledgeth* onely his *Elect* for his owne.

* *Understanding* also con- taynes the *Wisedome* of God, by which hee most wisely created all things of *nothing*, in *number*, *measure*, and *waight*, & still ruleth & dispo- seth them to serue his owne most holy *purpose* and *glory*.

3 The *Will of God* is that whereby of necessity hee willeth *himselfe*, as the *sove- raigne good*: and (by willing himselfe) willeth most freely

Hence the Platonicks terme God ἐφ' ὅπτην, all-eye, seeing all. c 1 Tim. 3. 5. Rom. 9. 19. Eph. 1. 5. d' Deus vo- luntate sua cuncta constituit. Trism. in 4. dial. Pim. Hinc Orpheus Deū vocat necessitatem, ratione sc. inferiorū, quod omnia ipsi parere cogantur.

1 Tim. 2. 19.
Mat. 7. 13.

* *Intellectus*
sciētia & sa-
pientia in deo
non distingū-
tur. Tilen.

Nā *sapientia*
in homine est
habitus intel-
lectus inprof-
fusus, qui de deo
dici nō debet,
cuius intello-
et est ipsa sa-
pientia. Keck.

Πάντα ἰ-
δὼν δὶς
ὀφθαλ-
μὸς, καὶ
πάντα
νοήσας.

Hef. ἔργ.
καὶ ἡμερ.
Sap.

* *Voluntas Dei semper impletur, aut de nobis aut à nobis. De nobis impletur, sed tamen non impletur, etiam quando peccamus, à nobis impletur quando bonum facimus.* Aug. Enchir. cap. 100.
Rom. 9. 11.
13
Iom. 1. 21.
41 Ioh. 3. 1.
5 Psal. 45. 7.

Gen. 4. 4.
* *Norma iustitiae divinae, est Dei voluntas.*

Quia enim vult, ideo est iustum, non quia iustum ideo vult. Ephes. 1. 11. d Rom. 2. 5. &c. 2 Th. 1. 6. &c. 2 Tim. 4. 8 Deu. 7. 9. 10.

all other good things which are out of himselfe.

The Will of God, though in it selfe it be but one, as is his Essence, yet in respect of the diuersitie of objects and effects it is called in the Scriptures by diuers names: as,

1 *Lone*, whereby is meant Gods eternal ^a good-will, whereby hee ordeineth his elect to bee freely saued through Christ, and ^b bestoweth on them all necessary graces, for this life & that to come, ^c taking pleasure in their persons and seruice.

2 *Iustice* ^{*} is Gods constant will, whereby hee ^d recompenceth men

and

and * Angels, according to their workes: *puni-
shing* the impenitent ac-
cording to their *deserts*,
called the iustice of his
wrath: and * *rewarding*
the faithful according to
his promises, called the
Iustice of his *grace*.

3 *Mercy*, which is Gods
meere good-will, and ready
affection to forgive a pe-
nitent sinner notwith-
standing all his sinnes
and ill deserts.

4 *Goodnesse*, & whereby
God *willingly communi-
cate*th his good with his
creatures: and because
hee communicates it

* *Dens princi-
piū & finē &
media verum
omnium te-
nens, reliq;
linea incedēs,
ē vestigio ha-
bet* *diuini*
diuine legis
iudicem si-
mul et quie-
scētā sāctōnis
eius prater-
missum est.
Arist. lib. de
mando.

* Rom. 9. 15.
16.
Ezek. 16. 6.
Psal. 103. 8.
&c.

Tit. 3. 4.
Semper inue-
nies Deum
benigniores
quam te cul-
pabiliores.
Ser. 11. Ber.
Vindicta glō-
riā misericor-

diā olto semper accuit. Nice. lib. 17. ca. 3. g Psal. 145. 7. 9. 16
Mat. 19. 17. *In creaturis multa inueniuntur bona, ergo cre-*
ator multo magis est bonus: Imō εὐταξαθδν, ipsū bonū.

h Iosli. 13. 14.
 Psal. 146. 6.
 Num. 23. 19.
*Veritas est
 harmonia
 tum intelle-
 ctus & ver-
 bium cum
 rebus, tum
 etiam rerum
 ipsarum cum
 Ideis, in men-
 te diuina.*
 Keckerin.
*Veritas Dei
 in verbis, fides
 Dei dicitur,
 quod certo si-
 ant, que ab
 ipso dicta
 sunt. Item
 constantia,
 quia senten-
 tiam non mu-
 tat. Polan.*

i 2 Pet. 3. 9. Rom. 2. 4. Gen. 15. 16. *Ad penam tardus,
 Deus est ad premia velox. Sed pensare solet vi grauiore
 morari.* k 1 Pet. 1. 15. 1 Thef. 4. 3. Heb. 12. 14. Mat.
 15. 8. *Quanta sanctitas Dei! ad cuius aspectum, sancti
 Angeli oculos pro sua tenuitate alis velantes clamant
 Sanctus, Sanctus, Sanctus Ichoua Tzabaoah. Isai 6.
 2. 3.*

freely, it is termed *Grace*.
 5 *Truth*, whereby ^h God
 willeth constantly those
 things, which he willeth:
 effecting, and perfor-
 ming all things, which
 he hath spoken in his
 appointed time.

6 *Patience*, whereby God
 willingly forbearth to
 punish the wicked so
 long as it may stand with
 his *Iustice*, and vntill
 their sinnes ⁱ bee ripe-
 ned.

7 *Holinesse*, ^k wherby Gods
 nature is separated from

all prophaneſſe: and abhorreth all filthynesse: and so being wholly pure in himſelfe, delighteth in the inward and outward *purity* and *chastity*, of his seruants, which hee infuſeth into them.

8 *Anger*,¹ wherby is meant Gods most certaine and iuſt will, in *chastening* the *elect*, and in reuenging and *puniſhing* the *reprobate* for the iniuries they offer to him and his choſen: and when GOD will puniſh with *rigor*, and ſeuerity, then it is termed *Wrath*,^m temporall to the *elect*:ⁿ eternall to the *Reprobates*.

4 The Power of God is that

/Pſa. 106. 23
29-40-41.
Num. 25. 11.
*Fra Dei non
eſt aliud quā
voluntas pa-
niendi.* Aug.
15. de Ciuit.
dei cap. 25.
Anſelm l. 6.
7. cap. 6. Cur
Deus hom.
*Fuor & ira
in Deo, non
paſſionem
mentis, ſed
uolitionis acer-
bitatē, notant*
Carth. in
Apo. ca. 19.
12 Cor. 19. 3
1 Theſ. 1.
10.

Gen 17.1
 Psal. 115. 3
 Math. 11.26
 Ephes. 1. 11.
 Mat. 8. 2.
*Deus potest
 omnia que
 contradicti-
 onem non im-
 plicant. A-
 qui. 1. quest.
 25. art. 3. 4.
 Omnipotentia
 excludit om-
 nes defectus,
 que sunt im-
 potentia seu
 posse mentiri
 mori, peccare,
 &c.*

Chr. 29. 11
 12.
 2 Sam. 7. 22.
 Apo. 5. 12. 13

that whereby he^m can simply and freely doe *whatsue-
 ver he will*, that is agreeable to his nature, and whereby (as he hath *made*,) so he still *ruleth* heauen, and earth and all things therein. This Almighty power of God is either *absolute*, by which hee can will and doe more then he willeth or doth. *Math.* 3. 9. & 20. 53. *Rom.* 9. 18. Or actuall, by which God doth indeed whatsoeuer hee will, and hindreth whatsoeuer he will not haue done. *Psalms.* 115. 3.

5 *Maiestie* is that by which God of his owne *absolute* and *free* authoritieⁿ raig-
 neth and ruleth, as *Lord* and *King*, ouer all *creatures*, visi-
 ble and inuisible. Hauing
 both

both the *right* and *propriety* in all things, as ^o *from whom* and *for whom*, are all things: as also such a *plenitude of power*, that he can pardon the offences of all whom hee *will* haue *spared*, and *subdue* all his *Enemies* whom hee will haue ^q *plagued* and *destroyed*, without being bound to *render* to any creature a *reason* of his doing: but making his owne most holy and iust *will*, his onely most perfect and eternall *law*.

From all these *attributes* ariseth *one*, which is Gods *soueraigne Blessednesse*, or *perfection*.

Blessednesse is that *perfect* *deus*, sed etiam quia nihil in eo desiderari potest. Creaturas fecit perfectas in suo quasque genere: ergo ipse perfectus in se est in se & per se. Scal. Exer. 146. sect. 2. Mar. 14. 61. A. 17. 25. Rom. 11. 35. 36. 1 Tim. 6. 15. Mar. 25. 34. Iam. 1. 17.

D 5

and

o 1 Chr. 29.

14.

hinc deus
dicitur,

אֱלֹהֵינוּ.

תא.

p Rom. 9. 15

Ionas 4. 11.

q Luk. 19. 27.

Psal. 2. 9.

Psal 110. 1.

r Deus est
Schaddai si-
ne אֱלֹהֵינוּ.

non so-
lum quia Ip-
se nihil desi-

and vnmeasurable possession of *ioy* and *glory*, which God hath in himselfe for euer: and is the cause of all the blisse and perfection that e- uery creature enioieth in his measure.

There are other *Attributes* figuratiuely and *improperly* ascribed vnto God, in the holy *Scriptures*, as by an *Anthropomorphosis*, the members of a man, *eyes*, *eares*, *nosthrils*, *mouth*, *hands*, *feete*, &c. or the senses and actions of man, as *seeing*, *hearing*, *smelling*, *working*, *walking*, *striking*, &c. By an *Anthropopatheia* the affections and passions of a man, as *gladnesse*, *griefe*, *ioy*, *sorrow*, *loue*, *hatred*, &c. Or by an *Analogia*, as when he is named a *Lion*,

Lion, a rock, a tower, a Buckler, &c. Whole signification every * commentary will expresse.

* See Mr. Wilsons Dictionary of the Bible, most profitable for this purpose.

Of all these Attributes wee must hold these generall Rules.

NO Attributes can sufficiently expresse the *Essence* of GOD, because it is infinite and ineffable. *Whosoever* therefore is *spoken of God, is not God*: but serueth rather to helpe our weake vnderstanding, to conceiue in our reason, and to vtter in our speech the *Maiestie* of his *Diuine Nature*: so farre as hee hath vouchsafed to reueale himselfe vnto vs in his *Word*,

*Attributa
omnia propter*

ΘΕΟΥ

ΤΑΥΤΟ-

ΤΗΤΑ.

*singulis di-
minutis per-
sonis compe-
tunt.*

** In dco nihil
est quod non
sit ipse Deus.
Zanch.*

2 *All the Attributes of God belong to every of the three Persons, as well as to the Essence it selfe, with the limitation of a Personall proprietie: as the Mercy of the Father is Mercy begetting: the Mercy of the Sonne is Mercy begotten: the Mercy of the Holy Ghost is Mercy proceeding: and so of the rest.*

3 *The Essentiall Attributes of God differ not from his Essence. Because they are so in the Essence, that they are the very Essence it selfe.*
* In God therefore there is nothing, which is not eyther his Essence or a Person.

4 *The Essentiall Attributes of GOD differ not Essentially, nor really one from another (because whatsoever*

is

is in God, is *one* most *simple* *Essence*, and one admits no diuision,) but onely in *our* *reason* and *understanding*, which being not able to know earthly things, by one *simple* *Act*, without the help of many *distinct* *acts*, must of necessitie haue the helpe of many distinct *Acts*, to know the *incomprehensible* *GOD*. Therefore (to speake properly,) there are not in God *many* *Attributes*, but * *one* *onely*, which is nothing else but the *Divine* *Essence* it selfe, by vvhhat *Attribute* soeuer you call it. But in respect of *our* *reason* they are said to be so many different *Attributes*, for *our* *Understanding* conceiues by the name of *Mercy* a thing differing from that which

* *Omnia in diuinis sunt unum, ubi non obuiat relationis oppositio.*

a. Attributes Dei omnia ita in ipso sunt, ut sunt ipsius, ita in se, ut nihil antecedat, nihil subsequatur, sed ex intellectu- one nostra (quæ perquã umbratilis est) aliis aliis præis animo comprehenduntur.

Scaliger. Ex. 365. scilicet. 6.

which is called *Iustice*. The *Essentiall Attributes* of God are not therefore really inseparable.

5 The *Essentiall Attributes* of GOD are not *parts* or *qualities* of the diuine Essence, nor ¹ *Accidents* in the Essence, as in a Subject: but the very ² *whole and entire Essence* of God. So that every such Attribute is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in God, by which hee may be said to be *so much* and *so much*: nor *Qualities*, by which he may be said to be *such* and *such*: but ³ *whatsoever God is*, hee

1) *Quæ de Deo dicuntur*
 ἡ ἐκείνου,
 relatione ad creaturas, &
 sic secundum
 accidens: non
 exprimunt
 mutationem
 in diuina es-
 sentia: sed in
 creaturis fa-
 ctam. Negā-
 tur ergo de
 Deo acciden-
 tia realia, non
 autem predi-
 cata acciden-
 talia.

2) *Omnia
 quæ in Deo*

sunt, ita insunt, ut sint ipse Deus. (3) *Essentia diuina identi-
 ficat sibi omnia, quæ sunt in diuinis.* Biel. *sup. 1. sent. d. 1. q. 5.*

is *such* and the *same* by his *Essence*. By his *Essence* hee is *wise*, and therefore *Wisedome* it selfe: by his *Essence* hee is *God*, and therefore *Goodnesse* it selfe: by his *Essence* hee is *mercifull*, and therefore *Mercy* it selfe: by his *Essence* hee is *iust*, and therefore *Iustice* it selfe, &c. In a word, *GOD* is *great*, without *Quantitie*: *good*, *true*, and *iust* without *Qualitie*: *mercifull* without *passion*: an *Act* without *motion*: *euery-where* present without *site*: without *time* the *first* and the *last*: the *Lord* of all *Creatures*, from whom all receiue *themselves*, and all the *good* they haue; yet neyther *needeth* nor *receiueth* hee any *encrease* of *goodnes* or *happinesse* from any other.

This

Exhibet omnia accipit nihil, ipsum igitur bonum, est Deus ipse semper.
Trilineg. ser. 2. Pim.

This is the plaine *description* of God, so farre as hee hath reuealed himselfe to vs in his *Word*.

This Doctrine (of all others) euery true *Practitioner* of *Pietie*, must competently know, and necessarily belecue for *four* speciall vses.

1 That wee may *discerne* our *true* and *onely* God, from all *false* Gods and *Idols*: for this description of God, is properly ^{*} knowne onely to his *Church*, in whom he hath thus graciously manifested himselfe.

2 To *possesse* our *hearts* with a greater awe of his *Majestie*, whilest we *admire* him for his *simplenesse* and *infinitynesse*: *adore* him for his *unmeasurablenesse*, *unchangeablenesse*,

^{*}Psal. 147. 19

20.

Ier. 10. 25.

ablenesse, and eternitie : seeke
wisedome from his understan-
ding and knowledge : submit
our selues to his blessed will
and pleasure : loue him, for
his loue, mercy, goodnesse, and
patience : trust to his Word,
because of his truth : feare
him for his power, Iustice and
anger : reuerence him for his
holinesse : and praise him for
his blessednesse : and to de-
pend all our life on him, who
is the onely author of our
life, beeing, and all the good
things which wee haue.

3 To stirre vs vp to imitate
the Diuine Spirit in his holy
Attributes : and to beare (in
some measure) the Image of
his Wisedome, Loue, Goodnes,
Iustice, Mercy, Truth, Pa-
tience, Zeale, and Anger
against

against sinne, that we may be
wife, loving, just, mercifull, true,
patient, and zealous, as our
 God is,

4 Lastly, that wee may in
 our Prayers and Meditations
conceiue aright of his diuine
Maiestie, and not according
 to those grosse and blasphemous
imaginations which *natur-
 ally* arise in mens braines:
 as when they conceiue GOD
 to be like an *old man sitting in
 a chaire*: and the blessed *Tri-
 nitie* to be like that *tripartite
 Idoll*, which Papists haue
 painted in their Church-win-
 dows.

When therefore thou art
 to pray vnto God, let thine
heart speake vnto him, as to
 that ^a *eternall*, ^b *infinite*, ^c *al-
 mightie*, ^d *holy*, ^e *wise*, ^f *iust*,
 & *mer.*

^a Psal. 90. 2.

^b 1 Kin. 8. 27.

^c Gen. 17. 1.

Iob. 15. 25.

^d Isa. 6. 3.

Apoc. 4. 8.

and 15. 4.

^e Rom. 11. 33

and 16. 17.

^f Ex. 34. 6. 7.

Psal. 108. 4.

and 103. 11.

and 145. 8. 9

g mercifull, ^h Spirit, and most
i perfect, ^k indivisible Essence
of three severall Persons, Fa-
ther, Sonne, and holy Ghost :
who being ^l present in all places,
^m ruleth Heaven and Earth,
understandeth ⁿ all mens hearts,
^o knoweth all mens miseries,
and is onely Pable to bestow on
us all graces which we want,
and to deliver all penitent sin-
ners (who with faithfull hearts
seeke for Christs sake, his help)
out of all their afflictions and
troubles whatsoever.

The ignorance of this true
knowledge of G O D, makes
many to make an *Idoll* of the
true God; and is the onely
cause why so many doe pro-
fesse all other parts of Gods
worship and religion, with so
much irreverence and hypo-
crisie

g Deut. 32. 4.
Gen. 8. 25.
Psal. 145. 17.
h Ioh. 4. 24.
i Deut. 32. 4.
k 1 Ioh. 5. 7.
Mat. 3. 16.
Mat. 28. 19.
l 2 Cor. vlt. vlt.
m 1 Kin. 8. 27.
Psal. 139. 2.
Ier. 23. 23.
n Isa. 40. 26.
18.
Dan. 4. 32.
o 1 Kin. 8. 39.
Ier. 17. 10.
p 1 Sam. 10.
19.
Mat. 11. 28.

crife, whereas if they did *truelly know* God, they durst not but *come* to his holy Service; and *comming*, serue him with *feare* and *reuerence* : for so farre doth a man feare God as he knoweth him; and then doth a man *truelly know* God, when hee ioynes *praetise* to *speculation*. And that is;

First, when a man doth so acknowledge and celebrate Gods *Maiestie*, as hee hath *reuealed* himselfe in his *word*.

Secondly, when from the true and liuely sense of Gods *Attributes* there is bred in a mans heart a *lowe*, *awe*, and *confidence* in God : for saith God himselfe; *If I be a Father, where is my honour ? If I be a Lord, where is my feere ? O taste and see that the Lord*

Mal. i. 6.

Pfal. 34. 9.

is good, saith *David*. Hee that hath not by experience tasted his goodnes, knowes not how good hee is. Hee (saith *Iohn*) that saith he knoweth God, and keepeth not his Commandments, is a lyer, and the truth is not in him. So farre therefore as wee imitate God in his Goodnesse, Love, Iustice, Mercy, Patiense, and other Attributes, so farre doe vvee know him.

1 Ioh. 2-4.

Thirdly, when with inward greaves and the serious desires of our hearts, wee long to attaine to the perfect and plenarie knowledge of his Maiestie in the life which is to come.

Lastly, this discovers how few there are who doe truly know God: for no man knoweth God, but hee that loneth him;

1 Ioh. 3. 35.

him; and how can a man
choole but *love* him, being
the *soveraigne good*, if hee
knew him? Seeing the nature
of God is to *enamour men with*
the love of her goodnesse; and
whosoever loveth any thing
more then God, is not worthy
of God: and such is every
one, who settles the *love* and
rest of his *heart* vpon any
thing *besides God*. If therefore
thou dost belecue that God
is *Almighty*, why dost thou
feare *Devils* and *enemies*, and
not confidently *trust* in God,
and craue his helpe in all
troubles & dangers? If thou
beleuest that God is *infinite*,
how darest thou prouoke
him to *anger*? If thou beleue-
uest that God is *simple*, with
what heart canst thou *dissem-*
ble

ble and play the *hypocrite*? If thou beleeuest that God is the *Soueraigne god*, why is not thy heart more settled vpon him, then on all *Worldly goods*? If thou dost indeede beleeue, that God is a *iust Iudge*, how dardest thou live so *securely* in sinne without *repentance*? If thou dost truly beleeue that God is most *wise*, why dost not thou referre the events of *crosses* and *disgraces* vnto him, vvho knoweth how to *turne all things to the best vnto them that loue him*? If thou art perswaded that God is *true*, why dost thou *doubt* of his *promises*? And if thou beleeuest that God is *beautie* and * *Perfection* it selfe, why dost not thou make him alone the

Rom. 8.28.

* *Sicce habemus
solum san-
ctum ardens
aether, Tellus
rupta suo
diffusam
lucis.*

the chiefe end of all thine affections and desires? for, if thou louest *beautie*, hee is most faire. If thou desirest *riches*, hee is most *wealthy*: if thou seekest *Wisedome*, hee is most wise. Whatsoeuer excellencie thou hast seene in any creature, it is nothing but a *sparkle* of that which is in infinite *perfection in GOD: and when in Heauen wee shall haue an *Immediate communion* yvith God, wee shall haue them all perfectly in him, *communicated* vnto vs. Briefely, in all goodnesse he is all in all. *Love that one good God: and thou shalt loue him, in whom all the good of goodnesse consisteth. He that would therefore attaine to the *sauiing knowledge* of God, must learne to know

* *Creatura omnia
perfecta sunt
in Deo, quia
in seipsis.*
Dionis. de
diuin. cap. 5.

* *Amarum
illud bonum
in quo omne
bonū & sus-
scit.* Ansel.
in profol.
cap. 25.

know him by *loue*. For God is *loue*, and ^a the knowledge of the *loue* of God passeth all knowledge. For all knowledge besides to know ^b how to *loue* God, and to *serue* him *onely* : is nothing, vpon *Salomons* credit, but *vanitie* of *vanities*, and *vexation* of *spirit*.

Kindle therefore, O my ^c *Lady*, nay rather, O my *Lord* *Charity*, the *loue* of thy *selfe* in my *soule*, especially, seeing it was thy good pleasure : that being ^d reconciled by the blood of *Christ*, I should be brought, by the knowledge of thy *grace*, to the *communion* of thy *Glory* : wherein *onely* consists my *soveraigne* good, and *happinesse* for euer.

Thus by the light of his *owne* word we haue *seene* the

E backe

¹ Ioh. 4. 8.

^a Ephe. 3. 19

^b Kemp. de-
Imit. Chri.
cap. 1.

^c Eccl. 1. 2. 17

^a Domina,
immò Do-
minus Chari-
tas. Bernr.

^d Rom. 5. 9.
10.

Ioh. 17. 3.
22.

¹ Cor. 15. 28

backe parts of Iehoua Elobim, the eternall Trinity : whom to worship, is true Piety : whom to beleue, is sauing faith and veritie. And vnto whom, from all creatures in heauen and earth, bee all praise, dominion and Glory for euer, Amen.

*Thus farre of the know-
lege of God. Now of the know-
lege of a Man selfe. And first
of the state of his miserie
and corruption with-
out renouation by
CHRIST.*

Medita-



*Meditations of the misery of
a Man, not reconciled
to GOD in
Christ.*



Wretched man,
where shall I be-
ginne to describe
thine endlesse mi-
serie ! who art condemned as
sonne as conceived, and ad-
iudged to eternall death, be-
fore thou wast borne to a
temporall life. A beginning
indeed I finde, but no end of
thy miseries : for when *A-*
dam and *Eue* being created
after Gods owne Image, and
placed in *Paradise*, that they
and their posterity might

*Dammatus
antequam
natus. Aug.*

live in a blessed state of *life* immortall, hauing dominion of *all* earthly creatures, and *onely* restrained from the fruit of *one tree*, as a signe of their *subiection* to their Almighty Creator. Though *God* forbad them this one small thing, vnder the penalty of eternal death; yet they beleeued the *diuels word* before the *word of God*, making *God* (as much as in them lay) a *lyer*. And so being *unthankfull* for all the benefits which *God* bestowed on them, they became *male-contented* with their present state, as if *God* had dealt *enniously*, or *nigardly* with them: and beleued that the *Diuel* would make them partakers of farre more glorious

ous things, then euer God
had bestowed vpon them:
and in their pride they fell
into *high treason* against the
most high, and disdayning to
be Gods *subiects*, they affe-
cted blasphemously to bee
Gods *themselves* equals vn-
to God. Hence, till they re-
pent, (losing Gods *Image*)
they became like vnto the
Diuell: and so all their po-
sterity, as a *traiterous* broode
(whilest they remaine *impe-
nitent*, likethee,) are subiect
in this life to all *curst misfe-
ries*, and in the life to come,
to the *euermlasting fire* prepa-
red for the *Diuel* and his
Angels.

Lay then aside for a while
thy *doating vanities*, and take
a view with me of thy *dole-*

full miseries; which daily sur-
uayed: I doubt not but
that thou wilt conclude, that
it is far better neuer to haue
natures being: then not to
be by grace a Practitioner of
religious *Pietie*.

Consider therefore thy mi-
sery,

- 1 In thy *life*.
- 2 In thy *death*.
- 3 *After death*.

In thy *life*.

- 1 The miseries accom-
panying thy *body*.
- 2 The miseries which de-
forme thy *soule*.

In thy *death*, the miseries
which shall oppresse thy
body and soule.

After death, the miseries
which ouerwhelme both
body and soule together

in

in Hell.

And first let vs take a view of those miseries which accompanie thy *body* according to the foure ages of thy *life*.

1 *Infancy*

2 *Youth*.

3 *Manhood*.

4 *Olde age*.

*Meditations of the misery
of Infancy.*

WHat wast thou being an *Infant*, but a *bruit*, hauing the *shape* of a man? was not thy *body* conceived in the heate of *lust*, the secret of shame, and staine of *originall sinne*? And thus wast thou cast *naked* vpon the earth, all imbrued

in the *blood* of filthinesse,
(fithy indeed ; when the
Sonne of *God*, who disdain-
ed not to take on him
mans *nature*, and the *infirmi-
ties* thereof : yet thought it
vnbecseeming his *Holines* to
be *conceined* after the sinfull
maner of mans conception.)
So that thy mother was a-
shamed to let thee know the
manner thereof. What cause
then hast thou to boast of
thy *birth*, which was a *curst*
paine to thy mother, and to
thy selfe the *entrance* into a
troublesome life ? the great-
nesse of which miseries, be-
cause thou couldst not vtter
in *words* : thou didst expresse
(as well as thou couldest) in
weeping *teares*.

2. *Meditations of the miseries of youth.*

WHat is *Youth* but an untamted *beast*? all whose actions are *rash* and rude, not capable of good counsell when it is given, and *Ape-like* delighting in nothing but in *toies* and *bables*? Therefore thou no sooner beganst to haue a little strength and *discretion*, but forthwith thou wast kept vnder the *rodde*, and *fear* of parents and masters: as if thou hadst beene borne to liue vnder the *discipline* of others, rather then at the *disposuion* of thine *owne will*. *Notired Horse*, was euer more willing to be rid of

his *burthen*; than thou wast to get out of the *seruile* state of this bondage. A state not worth the description.

3 *Meditations of the miseries of Man-hood.*

VWhat is *Mans-state*, but a Sea, wherein (as waues) one trouble ariseth in the necke of another: the latter worse then the former. No sooner diddest thou enter into the *affaires* of this *world*, but thou wast enwrapped about with a *cloud* of *miseries*. Thy *Flesh* prouokes thee to lust, the *World* allures thee to pleasures, and the *Devill* tempts thee to all kinde of sinnes: *fear* of *enemies* affrights thee, *sutes* in *Law* doe

doe vex thee, *wrongs* of ill
neighbours do oppresse thee,
cares for Wife and Children
doe consume thee, and *dis-*
quietnesse twixt open foes and
false friends, doe in a manner
confound thee: *Sinne* stings
thee *within*, *Sathan* layes
snares before thee, *Consci-*
ence of sinnes past, dogges
behinde thee. Now *adversitie*
on thy left hand frets thee;
anone *prosperitie* on thy right
hand flatters thee: *ouer thy*
head Gods vengeance due to
thy sinnes is ready to fall vp-
on thee; and *under thy feete*
Hell-mouth is ready to swal-
low thee vp. And in this *mi-*
serable estate, whither wilt
thou goe for rest and comfort?
the *house* is full of cares, the
field full of toyle; the *con-*

try of rudenesse, the citie of factions; the Court of enuy, the Church of sects, the Sea of pirates, the Land of robbers. Or in what state wilt thou liue? seeing wealth is enuied, and povertie is contemned; wit is distrusted, and simplicitie is derided; Superstition is mocked, and Religion is suspected; vice is aduanced, and vertue is disgraced? Oh with what a body of sinne art thou compassed about in a world of wickednesse? What are thine Eyes, but windowes to behold vanities? What are thine Eares, but floud-gates to let in the streame of iniquitie? what are thy Senses, but matches to giue fire to thy lusts? what is thine Heart, but the Annill, whereon Satan

than hath forged the ougly
shape of all lewde affections?
Art thou *nobly* descended?
thou must put thy selfe in pe-
ril of *ferraine wars* to get the
reputation of *earthly Honour*,
oft times hazard thy *life* in a
desperate *combate*, to auoid
the aspersiō of a Coward.
Art thou borne in *meane* e-
state? Lord! what paines and
druggerie must thou endure
at *home*, and *abroad* to get
maintenance? and all per-
haps scarce sufficient to serue
thy *necessities*? and when after
much *service* and *labour*, a
man hath got something;
how little *certaintie* is there
in that which is gotten? see-
ing thou seest by *daily* expe-
rience, that he who was *rich*
yesterday, is to day a *begger*:
hee

hee that yesterday was in health, to day is sicke: he that yesterday was merry and laughed, hath cause to day to mourne and weeps: hee that yesterday vvas in fauour, to day is in disgrace, and he who yesterday was alive, to day is dead: and thou knowest not how soone, nor in what manner thou shalt die thy selfe. And who can enumerate the losses, crosses, griefes, disgraces, sicknesses, and calamities, which are incident to sinfull man? To speake nothing of the death of friends and children, which oft times seemes to be vnto vs farre more bitter then present death it selfe.

4 *Meditations of the misery of old age.*

Vhat is old age, but the receptacle of all *maladies*? for if thy lot be to draw thy *dayes* to a long date; in comes olde-bald-headed age, stooping vnder dotage, with his *wrinkled face*, *rotten teeth*, and *stinking breath*: *testy* with choler, *withered* with drynesse, *dimmed* vvith blindnesse, *abfurded* with deafenesse, *ouerwhelmed* with sicknesse, and *bowed together* with weaknesse: hauing no vse of any sense, but of the sense of *paine*: which so *racketh* every member of his body, that it neuer easeth him of *griefe*, till hee hath throwne

throwne him downe to his
grave.

Thus farre of the miseries,
which accompanie the *body*:
Now of the miseries, which
accompany chiefly the *soule*
in this life.

*Meditations of the miserie of
the soule in this life.*

THe miserie of thy Soule
will more evidently ap-
peare, if thou wilt but consi-
der:

1 The *felicities* shee hath
lost.

2 The *misery* which shee
hath pulled vpon her
selfe by sinne.

3 The *Felicities* lost was first
the fruition of the *Image of
God*, whereby the soule was
like

like vnto GOD in ^aknowledge, enabling her perfectly to vnderstand the *revealed will* of GOD. Secondly, *true Holinesse*, by which shee was free from all prophane *error*. Thirdly, *Righteousnes*, whereby she was able to incline all her naturall *powers*, and to frame vprightly all her *actions* proceeding from those *powers*. With the losse of this *diuine Image*, shee lost the *Loue* of GOD, and the blessed *communion* which she had with his *Maiestie*; wherein consisted her *life* and *happinesse*. If the losse of *earthly riches* vex thee so much, how should the losse of this *diuine treasure* perplex thee much more?

2 The *Misery* which shee pulled

2 Col. 3. 10.
Rom. 12. 2.

pulled vpon *her selfe* consists in two things:

1 *Sinfulnesse.*

2 *Cursednesse.*

1 *Sinfulnesse*, is an vniuersall corruption both of her *Nature* and *Actions*: for her

Nature is infected with a *pronenesse* to every sinne continually, the *Minde* is stuffed with *vanitie*, the *Vnderstanding* is darkened with *ignorance*, the *Will* affecteth nothing but vile & *vaine things*:

All her *Actions* are euill; yea, this deformitie is so *violent*, that oftentimes in the regenerated soule, the *Appetite* will not obey the government of *Reason*: and the *Will* wandreth after, and yeelds consent to sinfull *motions*. How great then is the violence

^a Ephe. 2. 3.
Gen. 6. 5.

^b Rom. 12. 2.
Eph. 4. 17.
^c 1 Cor. 2. 14

^d Phil. 2. 3.

^e Rom. 3. 12.
Rom. 7. 19.

lence of the *Appetite* and *Will* in the *reprobate* Soule, which still remaines in her *naturall* corruption? Hence it is, that thy wretched *Soule* is so deformed with *sinne*, defiled with *lust*, polluted with *filthinesse*, outraged with *passions*, ouer-carried with *affections*, pining with *Enuy*, overcharged with *gluttony*, surquedred with *drunkennes*, boyling with *reuenge*, transported with *rage*, and the glorious *Image* of *G O D*, transformed to the ougly *shape* of the *£* *Dinell*, so farre; as it once *brepent*ed the *Lord* that euer he made man.

From the former, flowes the other part of the *Soules* misery, called *h* *curfednesse*, wherof there are two degrees.

I In

f Ioh. 8. 44.
g Gen. 6. 6.

h Deu. 27. 26.
Gal. 3. 10.
Psal. 119. 21

1 *In part.*

2 *In the fulnesse thereof.*

1 *Cursednesse in part* is that which is inflicted vpon the Soule in *life* and *death*, and is *common* to her with the body. The *Cursednesse* of the soule in *life* is the *wrath* of God, which lyeth vpon such a creature, *so farre*, as that *all* things, not onely *calamities*, but also very *blessings*, and *graces* turne to ruine. *Ter-
ror* of *Conscience* drives him from from God, and his *ser-
vice*, that he dares not come to his presence and ordina-
ces; but is *m* *given* v^p to the *n* *slauerie* of *Sathan*, and to his owne *lusts* and vile *affe-
ctions*.

¶ Rom. 2. 4-5

Ier. 18. 13.

¶ Isa. 18. 13.

¶ Gen. 3. 8. 10

and 4. 14.

Heb. 2. 15.

¶ Rom. 1. 21

24. 26.

¶ Eph. 2. 2.

Col. 1. 13,

This is the *Cursednesse* of the Soule in *life*; now followes the

the *Cursednesse* of the Soule
and body in death.

*Meditations of the misery, of
the body and soule in death.*

After that the aged man
hath conflicted vvith
long sicknesse; and hauing
endured the brunt of paine,
should now expect some ease:
in comes *Death*, *Natures*
slaughter-man, *Gods curse* and
Hels purveyor, and lookes
the *olde man* grimme and
blacke in the face: and nei-
ther pitying his age, nor re-
garding his long-endured do-
lours) will not be hyred to
forbeare, eyther for siluer or
gold: nay, he will not take,
to spare his life, *skin for skin*,
and all that the olde man
hath

Iob 1.

hath, but *batters* all the principall parts of his body, and *arrests* him to appeare before the terrible Iudge. And as thinking that the *olde man* will not dispatch to goe with him fast enough: Lord, how many *darts* of *calamities* doth he shoot through him, *stitches*, *aches*, *crampes*, *feauers*, *obstructions*, *rheumes*, *flegme*, *collicke*, *stone*, *wind*, &c.

Oh what a *ghastly* fight it is, to see him then in his *bed*, when *Death* hath given him his *mortall* wound: what a *cold sweat* *ouer-runnes* all his body? what a *trembling* possesseth all his members? the *head* shooteth, the *face* waxeth pale, the *nose* blacke, the *neather* *law-bone* hangeth down, the *eye-strings* breake the

the *tongue* faltreth, the *breath* shortneth, and smelleth earthy, the *throate* ratleth, and at euery gaspe the *heart-strings* are ready to breake asunder.

Now the miserable Soule sensibly perceiueth her earthly body to beginne to dye: for as towards the *dissolution* of the vniuersall frame of the *great world*; the *Sunne* shall be turned into darknesse, the *Moone* into bloud, and the *Stars* shall fall from heauen: the *Ayre* shall be full of stormes, & flashing Meteors, the *Erath* shall tremble, and the *Sea* shall roare, and *mens hearts* shall faile for feare, expecting the *end* of such sorrowfull *beginnings*: So towards the *dissolution* of man,
(which

(which is the little world) his *Eyes*, which are as the *Sunne* and *Moone* lose their light, and see nothing but bloud-guiltinell of sinne: the rest of the *Senses*, as *lesser Starres*, doe one after another faile and fall: his *Minde*, *Reason*, and *Memorie*, as heavenly *powers* of his Soule, are shaken with fearefull stormes of *despaire*, and first flashings of *Hell-fire*: his earthly body beginnes to shake and tremble, and the *humours* like an ouer-flowing Sea roare and rattle in his throate, still expecting the wofull ends of these dreadfull beginnings.

Whilest he is thus summoned to appeare at the great *Affizes* of Gods Iudgement, behold, a *Quarter-Sessions*,
and

and Gaole-delivery is held within himselfe, where Reason sits as Iudge, the *Diuell* puts in a *Bill* of inditement, as large as that Booke of *Zacharie*, wherein is alledged all thy *euill deeds* that euer thou hast committed, and all the *good deedes* that euer thou hast omitted: and all the *curses* and *iudgements* that are due to euery sinne. Thine owne *Conscience* shall accuse thee, and thy *Memory* shall giue bitter *evidence*, and *Death* stands at the Barre ready, as a cruell *Executioner* to dispatch thee. If thou shalt thus condemne *thy selfe*, how shalt thou escape the iust condemnation of *God*, who knowes all thy misdeeds better then thy selfe? Faine

F wouldst

Zach. 5. 1.
Ezech. 2. 10.

1 Ioh. 3. 20.

wouldest thou *put out* of thy minde, the *remembrance* of thy wicked deeds, that trouble thee: but they *flow faster* into thy *remembrance*, and they will not be *put away*, but cry vnto thee, *Wee are thy workes, and we will follow thee.* And whilest thy Soule is thus *within*, out of *peace* and *order*, thy children, wife, and friends, trouble thee as fast, to haue thee put thy *goods in order*; some crying, some crauing, some pittying, some cheering, all like *Flesh-flies*, helping to make thy *sorrowes* more *sorrowfull*. Now the *Diuels*, who are come from *hell*, to *fetch away* thy *soule*, beginne to appeare to her, and wait, as soone as she comes forth, to take her,
and

Luk. 11. 20.

and carry her away. *Stay* shee would within, but that shee feeles the body beginne by degrees to dye: and ready like a ruinous house to fall vpon her head. *Fearfull* shee is to come forth, because of those *Hell-bounds* which wait for her comming. Oh, shee that spent so many *dayes* and *nights* in vaine and idle *pastimes*, would now giue the *whole world*, if she had it, for one *howres* delay, that shee might haue space to *repent*, and *reconcile* her selfe vnto GOD. But it cannot be, because her *Body* which ioyned with her in the *actions* of sin, is altogether now vnfit to ioyne with her in the *exercise* of repentance; & *Repentance* must be of the *whole man*.

Now she seeth that all her pleasures are gone, as if they had *never* beene: and that but onely torments remaine, which *never* shall haue end of being. Who can sufficiently expresse her remorse for her sinnes past, her anguish for her present miserie, and her terror for the torments to come?

In this extremitie, shee lookes euery where for help, and shee findes her selfe euery way helpelesse. Thus in her greatest miserie (desirous to heare the least word of comfort) shee directs this, or the like speech vnto her Eyes; O Eyes, who in times past were so quicke-sighted, can yee see no comfort, nor any way, how I might escape this dreadfull danger? But the Eye-strings are

Prosopopeia.

are broken, they cannot see the *Candle* that burneth before him: nor *discerne* whether it be day or night.

The Soule (finding no comfort in the *Eyes*) speaks to the *eares*. O *eares*, who were wont to recreate your selues, with hearing new, pleasant *discourses*, and Musickes sweetest *harmonie*; can you heare any *newes* or *tydings* of the least comfort for mee? The *Eares* are eyther so *deafe* that they cannot heare at *all*: or the sense of *bearing* is growne so *weake*, that it cannot endure to heare his *dearest* friends to *speake*. And why should *those eares* heare any *tydings* of ioy in *Death*, who could neuer abide to heare the *glad Tydings* of the *Gospel* in his *life*?

The *Eare* can minister no
comfort.

Then shee intimates her
griefe vnto the *Tongue*. O
Tongue who wast wont to
brag it out vvith the *brauest*;
where are now thy bigge
and daring words? now (in
my greatest need) canst thou
speake nothing in my defence?
Canst thou neyther daunt
these Enemies with threating
wordes, nor entreat them
vvith faire speeches? Alas, the
Tongue two dayes agoe, lay
speechlesse; it cannot in his
greatest extremitie, either call
for a little drincke, or desire a
friend to take away with his
finger the flegme, that is rea-
dy to choake him.

Finding here no hope of
helpe, shee speakes vnto the
Feete.

feete. Where are yee, *O feete*, which sometime were so nimble in *running*? can you carry me no where out of this dangerous place? The *feete* are *stone dead* already: If they be not *stir'd* they cannot *stirre*.

Then shee directs her speech vnto her *hands*. *O hands*, who haue beene so often approued for manhood, in *peace* and *warre*? and wherewith I haue so often defended my *selfe*, and offended my *foes*; neuer had I more need then now. *Death* lookes mee grimme in the face, and *kils* mee: *Hellish fiends* waile about my bed to deuoure mee: helpe now, or I perish for *euer*. Alas the *hands* are so *weake*, and doe

so tremble, that they cannot reach to the mouth a spoonefull of supping, to relecue languishing nature.

The wretched soule seeing her selfe thus desolate, and altogether destitute of friēds, helpe, and comfort; and knowing that within an houre shee must be in *ouerlasting paines*: retires her selfe to the heart (which of all members is *Primum viuens, & vltimum moriens*) from whence, shee makes this dolefull lamentation, with her selfe.

The doleful lamentation of the reprobate Soule, at the point of death.

2 Sam. 22. 5.

•

O miserable caitiffe that I am! How doe the Sorrowes of death compass me! How doe the floudes of Belial make me afraid! Now haue indeed, the snares both of the first and second death overtaken me

me at once ! Oh how *sodain-*
lie hath *death* stollen vpon
me with insensible degrees ?
Like the *Sunne* which the *eye*
perceiues not to *mooue*,
though it bee most swift of
motion. How doth *Death*
wreake on me his *spite*, with-
out *pitty* ! The God of *mer-*
cie hath vtterly forsaken me,
and the *Devill*, who *knowes*
no *mercy* waites for to take
me. How often haue I been
warned of this *dolefull day*,
by the *faithfull Preachers* of
Gods word. and I made but
a *jest* thereof ? What profit
haue I now of all my *pride*,
fine house, and *faire apparell* ?
whats become of the sweet
relish of all my *delicious fare* ?
All the *wordly goods* which I
so *carefully* gathered, would

I now giue for a *good conscience* which I so *carelessly* neglected. And what *is* remains now, of all my former *fleshly pleasures*, wherein I placed my *cheefe delight*? Those *foolish pleasures* were but *deceitfull dreames*, and now they are past like *vanishing shadowes*: but to thinke of those *eternall paines*, which I must endure for those *short pleasures*; *paines* me an *Hell* before I enter into *Hell*. Yet iustly I confesse, as I haue *deserved* I am *serued*; that being made after *Gods Image* a *reasonable soule*, able to *iudge* mine owne estate, and hauing mercy so often offered, and I *entreated* to receiue it; I neglected *Gods grace*, and preferred the *pleasures of sin*,
before

before the religious care of
pleasing God: lewdly spending
my *short time*, without
considering what accounts
I should make of my *last end*.
And now *all the pleasures* of
my *life* being put together,
counteruaile not the least
part of my *present paines*. My
ioies were but *momentary*, and
gone before I could scarce
enjoy them: my *miseries* are
eternall, and *newer* shall know
end. Oh that I had spent the
houres that I consumed, in
carding, dicing, playing, and o-
ther vile exercises, in *reading*
the Scriptures, in *hearing Ser-*
mons, in *receiving the Com-*
munion, in *weeping for my sins*,
in *fasting, watching, praying*,
and in *preparing my soule*, that
I might haue now departed
in

in the *assured hope*, of euer-
lasting saluation. Oh that I
were now to *beginne* my life
again! how would I con-
temne the *world* and the *va-
nities* thereof! how *religionf-
lie* and *purely*, would I leade
my life! how would I *fre-
quent* the *Church*, and sancti-
fie the *Lords day*. If *Satan*
should offer me all the trea-
sures, pleasures, and promo-
tions of this world; he should
neuer entice mee to *forget*
these terrors of this last dread-
full houre. But O corrupt
carkasse, and stinking *carrion*!
How hath the Deuil deluded
vs: and how haue we *serued*
and *deceined* each other? and
pulled *swift damnation* vpon
vs both? Now is my case
more miserable then the
beast

beast that perisheth in a ditch
for I must goe to *answere*, be-
fore the *iudgement seate*, of
the righteous Iudge of hea-
uen and earth: where I shall
haue *none* to speake for mee;
and these *wicked fiends*, who
are priuy to al my euil deeds,
will *accuse* me, and I cannot
excuse my selfe. *My owne*
heart already condemnes mee,
I must needes therefore be
damned before his *iudgment*
seat: and from thence be car-
ried by these *infernall fiendes*,
into that *horrible prison* of
endlesse torments, and *utter*
darkenesse: where I shall ne-
uer more see *light*, that *first*
most excellent thing that
God made. I who gloried
heretofore, in being a *liber-*
tine, am now *inclosed* in the
very

very clawes of Satan: as the trembling Partridges within the griping talents of the rauenenous Falcon. Where shall I lodge to night? and who shall be my companions? Oh horror to thinke! Griefe to consider! Oh cursed be the day wherein I was borne, & let not the day wherein my mother bare me be blessed. Cursed be the man that shewed my Father, saying; a child is borne vnto thee, and comforted him. Cursed be that man because he slew mee not. Oh that my mother might haue bene my grame, or her wombe a perpetual conception! How is it that I came forth of the wombe to endure these hel-lish sorrowes? and that my daies should thus end with eternall

ternall shame! Cursed be the day that I was first vnited to so lewd a body: O that I had but so much fauour as that I might neuer see thee more: Our parting is bitter and dolefull: but our meeting againe, to receiue at that dreadfull day, the fulnasse of our deserued vengeance, will be farre more terrible and intollerable. But what meane I thus (by too late lamentation) to seeke to prolong time? My lost houre is come: I heare the heart strings breake: this filthy house of clay, falls on my head: heere is neither hope, helpe, nor place of any longer abiding. And must I needes be gon? Then filthy carcase: Oh filthy carkasse with farewell, farewell, I leaue thee

Apoc. 21. 8.
Iud. ver. 6.
1 Pet. 3. 19.

thee; And so all-trembling
shee commeth *forth*, and
forthwith is seized vpon by
Infernall fiendes, who carry
her with violence *torrents simi-*
le to the *bottomlesse lake*,
that burneth with *fire* and
brimstone. Where she is kept
as a *prisoner* in torments, till
the *generall iudgement* of
the *great day*.

The *loathsome carcase* is
afterward laid in the *grave*.
In which *action* for the most
part the *dead bury the dead*,
that is, They who are dead
in sinne, bury them, who are
dead *for sinne*. And thus
the *godlesse and vnregene-*
rated worldling who made
earth his Paradise, his *belly*
his *God*, his *lust* his *law*, as
in his *life* he sowed *vainnesse*:
so

so he is now *dead*, and reapeth *misery*. In his *prosperity* he neglected to serue **GOD**: In his *aduersity* **GOD** refuseth to saue *him*. And the *Devill* whom he *long* serued, now at length paies him his wages. *Detestable* was his life, *damnable* his death. The *Devill* hath his *soule*, the *grane* hath his *carkasse*: in which *pit* of corruption, *den* of death, and *dungeon* of sorrow: let vs leave the miserable *carcasse*, rotting with his *mouth* full of earth, his *belly* full of wormes, and his *carkasse* full of stench, expecting a fearefull *resurrection*, when his shall be reunited with the *soule*, that as they sinned together: so they may be eternally *tormented* together.

Thus

Thus farre of the miseries
of the *soule and body* in death
which is but *curshednesse* in
part : Now followes the *ful-*
nesse curshednesse : which is the
misery of the *soule and body*
after death.

*Meditations of the misery of
a man after death, which
is the fulnesse of
Curshednesse.*

THe fulnesse, (when it falls
vpon a Creature, not a-
ble to beare the burnt there-
of) presseth him down to that
bottomlesse ^a deepe of the
endlesse ^b wrath of *Almightie*
God : which is called the
^c *damnation of hell*. This ful-
nesse of curshednesse is either
particular or generall.

^a Luk. 8. 28.

& 16. 23.

^b Thes. 1. 10.

^c Mat. 23. 33

Partis-

Particular, or that which in a lesse measure of fulnesse, lighteth vpon the ^d Soule, immediately as soone as shee is separated from the body: For, in the very instant of dissolution, she is in the sight and presence of God. For, when she ceaseth to see with the organe of *fleshy eyes*, she seeth after a *spirituall* manner, like Stephen, who saw the glory of God, and Iesus standing at his right hand: or, as a man, who being *blinde-borne*, and miraculously restored to his sight, would see the *Sunne*, which hee neuer saw before. And thereby the testimonie of her owne Conscience, Christ the righteous Iudge, vwho knoweth all things: maketh her, by his
omni-

d Luk. 16. 22.
23.
1 Pet. 3. 19.
Ind. ver. 6. 7.

Act. 7. 5.

Postquam anima de corpore est egressa: subit iudicium Christi de se letum cognoscit.

Aug. lib. 2. de anim. & eius orig. cap. 4.

Hier. Ep. ad Pannar. Anima dam-

nata continuo inuaditur à

Demonibus qui crudeliter

sunt eam rapientes ad infernum deducunt. Cyril.

Alex. in orat. de exit. anim.

Mat. 5. 34.

and 23. 22.

Luk. 12. 20.

Luke 16. 22.

23.

1 Pet. 3. 19.

Jude Ver. 7.

Luke 16. 24.

Luk. 8. 31.

2 Pet. 2. 4. 9.

Iude ver. 6.

Apo. 11. 18.

omnipresent power to vnderstand the doome and Iudgement that is due vnto her sinnes, and what must be her eternall state. And in this manner standing in the sights of Heauen, not fit for her uncleannesse to come into Heauen; shee is said, to stand before the throne of God. And so forthwith she is carried by the euill Angels, who came to fetch her, with violence into Hell, where shee is kept as in a Prison, in euerlasting paines and chaynes; vnder darknesse, vnto the Iudgement of the great day: But not in that extremitie of torments, which she shall finally receiue at the last day.

The generall fulnes of cursednesse, is in a greater measure

sure of *fulnesse*, which shall be inflicted vpon both thy *Soule* and *Body*, when (by the mighty power of *Christ* the *supream Iudge* of heaven and earth:) the one shall be brought out of *Hell*, and the other out of the *Grave*, as *Prisoners*, to receiue their dreadfull doome, according to their euill *deedes*. How shall the *Reprobate*, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers* of *Heauen*, and terrours of *heavenly Signes* be driven, at the worlds end, to their wits end! Oh, vvhat a vvofull Salutation will there be, betwixt the damped *Soule* and *Body*, at their revniting at that terrible day!

Den. 12. 2.
Iohn. 5. 28. 29

Apoc. 20. 13

Mat. 24. 29.
Luke 21. 24.
25.

The dam-
ned soules
Apostrophe
to her body
at their se-
cond mee-
ting.

O sincke of Sinne, O lumpe
of Filthinesse (will the Soule
say vnto her Body,) how am I
compelled to re-enter vnto
thee, not as an *habitation* to
rest, but as a *Prison* to be
tormented together? How
doest thou appeare in my
sight like *Sephtes* Daughter,
to my greater torment?
Would God thou hadst per-
petually rosted in thy graue,
that I might never haue
scene thee againe! How shall
wee be *confounded* together,
to heare, before *God, Angels,*
and *Men*, laid open all those
secret sinnes, which wee *com-*
mitted together! Haue I lost
Heauen, for the loue of such
a stinking *Carrion*? Art thou
the *flesh* for whose *pleasures*
I haue yeelded to commit so
many

many *Fornications*? O filthy
Belly! how became I such a
foole, as to make thee my God?
How *madde* was I for momen-
tanie ioyes, to incurre these
torments of eternall paines?
ye *Rocks* and *Mountaines*,
why *skipe* ye so like *Rams*,
Psal. 114. 4. and will not fall
vpon mee, to hide mee from
the face of him that comes
to sit on yonder Throne; for
the great day of his wrath is
come, and vwho shall be able
to stand? *Apoc.* 6. 16. 17.
Why tremblest thou thus, O
Earth, at the presence of the
Lord, and wilt not open thy
mouth and swallow mee vp,
as thou diddest *Korah*, that I
be seene no more?

O damned *Furies*! I would
ye might vvithout delay,
teare

Mat. 13. 41.

Mat. 24. 31.

teare me in *pieces*, on condition that you would teare me vnto *nothing*! But whilst thou art thus in vaine bewailing thy miserie, the *Angels* hale thee *violently* away from the brincke of thy Graue, to some place neere the Tribunal seat of *Christ*; where being as a cursed Goate, separated to stand beneath, on earth, as on the *left hand* of the Iudge, *Christ*, shall rippe vp all the *benefits* he bestowed on thee, and the *torments* hee suffered for thee, and all the *good deedes* which thou omitted, and all the *ungratefull villanies* which thou didst commit against him, and his holy *Lawes*.

Within thee thine owne conscience (more then a thousand

land witnesses) shall accuse thee: the *Devils* vvhho tempted thee to all thy lewdnesse, shall on the *one side*, testifie vwith thy *Conscience* against thee: and on the *other side*, shall stand the *holy Saints* and *Angels* approving *Christs* Iustice, and detesting so filthy a creature. *Behinde* thee an hydeous noyse of innumerable fellow-damned *Reprobates* tarrying for thy company. *Before thee* all the world ^hburning in flaming fire. *Above thee*, an irefull *Iudge* of deserved vengeance, ready to pronounce his sentence vpon thee. *Beneath thee*, the fiery & sulphureous mouth of the *bottomlesse pit*, gaping to receiue thee. In this wo- full estate to *hide* thy selfe

G

will

h Anselm. lib.
Meditat.

1 Apoc. 6. 16.
17.

Bonsavent.
postill. Dom.
1. post Pent.
Serm. 1.

will be *impossible*: (for on that condition thou wouldest wish that the greatest *Rocke* might fall vpon thee:) to *appeare* will be *intollerable*, and yet thou must stand forth, to *receiue* with other reprobates this thy *sentence*: *Depart from mee yee cursed, into everlasting fire, prepared for the Diuell and his Angels.*

Depart from mee.) there is a *separation* from all ioy and happinelle.

Yee cursed,) there is a blacke and direfull *Excommunication*.

Into fire,) there is the crueltie of paine.

Everlasting.) there is the perpetuall of punishment.

Prepared for the Diuell and his Angels.) Here are thy *infernal*

infernall tormenting, and tormented companions.

O terrible Sentence! from which the condemned cannot *escape*: which being pronounced, cannot possibly be *wish-stood*: against which a man cannot *except*, and from which a man can no where *appeale*. So that to the *dann-ed*, nothing remains but *hellish torments*, which knows neyther ease of *paine*, nor end of *time*. From this *Iudgement-seate* thou must be thrust by *Angels*, (together vvith all the damned *Devils* and *Reprobates*) into the *bottomlesse Lake of viter darknesse*, that perpetually burnes with *fire* and *Brimstone*. Whereunto, as they shall be thrust, there shall be such *weeping*, *wee*,

Apoc. 11. 1.

Thus farre of the miseries
of the *soule and body* in death
which is but *curshednesse* in
part : Now followes the *ful-*
nesse curshednesse : which is the
misery of the *soule and body*
after death :

*Meditations of the misery of
a man after death, which
is the fulnesse of
Curshednesse.*

THe fulnesse, (when it falls
vpon a *Creature*, not a-
ble to beare the burnt there-
of) presseth him down to that
bottomlesse ^a deepe of the
euillesse ^b wrath of *Almightie*
God : which is called the
^c *damnation of hell*. This ful-
nesse of curshednesse is either
particular or *generall*.

^a Luk. 8. 28.

& 16. 23.

^b Thef. 1. 10.

^c Mat. 23. 33.

Particular, or that which in a lesse measure of fulnesse, lighteth vpon the ^d Soule, immediately as soone as shee is separated from the body: For, in the very instant of dissolution, she is in the sight and presence of God. For, when she ceaseth to see with the organe of fleshy eyes, she seeth after a spirituall manner, like Stephen, who saw the glory of GOD, and Iesus standing at his right hand: or, as a man, who being blinde-borne, and miraculously restored to his sight, would see the Sunne, which hee neuer saw before. And thereby the testimonie of her owne Conscience, Christ the righteous Iudge, vwho knoweth all things: maketh her, by his
omni-

d Luk. 16. 22

23.

1 Pet. 3. 19.

Iud. ver. 6. 7.

Act. 7. 5.

Postquam anima de corpore est egressa: subitū Iudicium Christi de se latū cognoscit.

Aug. lib. 2. de anim. & eius orig. cap. 4.

Hier. Ep. ad Pannar. Anima damnata continuo inuaditur à

Demonibus qui crudelissime eam rapiētes ad infernum deducunt. Cyril.

Alex. in orat. de exit. anim.

Mat. 5. 34.

and 23. 22.

Luk. 12. 20.

Luke 16. 22.

23.

1 Pet. 3. 19.

Jude Ver. 7.

Luke 16. 24.

Luk. 8. 31.

2 Pet. 2. 4. 9

Iude ver. 6.

Apo. 11. 18.

omnipresent power to vnderstand the doome and Iudgement that is due vnto her sinnes, and what must be her eternall state. And in this manner standing in the sight of Heaven, not fit for her uncleannesse to come into Heaven; shee is said, to stand before the throne of God. And so forthwith she is carried by the euill Angels, who came to fetch her, with violence into Hell, where shee is kept as in a Prison, in euerlasting paines and chaynes; vnder darknesse, vnto the Iudgement of the great day: But not in that extremitie of torments, which she shall finally receiue at the last day.

The generall fulnes of cursednesse, is in a greater measure

sure of *fulnesse*, which shall be inflicted vpon both thy *Soule* and *Body*, when (by the mighty power of *Christ* the *supream* *Iudge* of *heaven* and *earth*:) the one shall be brought out of *Hell*, and the other out of the *Grave*, as *Prisoners*, to receiue their dreadfull doome, according to their euill *deedes*. How shall the *Reprobate*, by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the *Powers* of *Heauen*, and terrours of *heavenly* *Signes* be driven, at the worlds end, to their wits end ! Oh, vvhhat a vvofull *Salutation* will there be, betwixt the damped *Soule* and *Body*, at their revniting at that terrible day !

Dan. 12. 2.
Ioh. 5. 28. 29.

Apoc. 20. 13

Mat. 24. 29.
Luke 21. 24.
25.

The dam-
ned soules
Apostrophe
to her body
at their se-
cond mee-
ting.

O lincke of *Sinne*, O lump of *Filthinesse* (will the *Soule* say vnto her *Body*,) how am I compelled to re-enter vnto thee, not as an *habitation* to rest, but as a *Prison* to be tormented together? How doest thou appeare in my sight like *Iephthes* Daughter, to my greater torment? Would God thou hadst perpetually rosted in thy graue, that I might neuer haue scene thee againe! How shall wee be *confounded* together, to heare, before *God*, *Angels*, and *Men*, laid open all those *secret* sinnes, which wee committed together! Haue I lost *Heauen*, for the loue of such a stinking *Carrion*? Art thou the *flesh* for whose pleasures I haue yeelded to commit to
many

many *Formications*? O filthy
Belly! how became I such a
foole, as to make thee my God?
How *madde* was I for *momenta-*
nie ioyes, to incurre these
torments of *eternall* paines?
ye *Röckes* and *Mountaines*,
why *skipe* *ye* so like *Rams*,
Psal. 114. 4. and will not fall
vpon mee, to hide mee from
the face of him that comes
to sit on yonder Throne; for
the great day of his wrath is
come, and vvhó shall be able
to stand? *Apoc.* 6. 16. 17.
Why *tremblest* thou thus, O
Earth, at the *presence* of the
Lord, and vvilst not open thy
mouth and swallow mee vp,
as thou diddest *Korab*, that I
be seene no more?

O *damned Furies*! I would
ye might vvithout delay,
teare

Mat. 13. 41.

Mat. 24. 31.

teare me in *pieces*, on condition that you vould teare me vnto *nothing*! But whilest thou art thus in vaine bewailing thy miserie, the *Angels* hale thee *violently* away from the brincke of thy Graue, to some place neere the Tribunall seate of *Christ*; where being as a cursed Goate, separated to stand beneath, on earth, as on the *left hand* of the Iudge, *Christ*, shall rippe vp all the *benefits* he bestowed on thee, and the *torments* hee suffered for thee, and all the *good deedes* which thou omitted, and all the *vngratefull villanies* which thou didst commit against him, and his holy *Lawes*.

Within thee thine owne conscience (more then a thousand

land witnesses) shall *accuse* thee: the *Devils* vvhho tempted thee to all thy lewdnetle, shall on the *one side*, testifie vwith thy *Conscience* against thee: and on the *other side*, shall stand the *holy Saints* and *Angels* approving *Christs* Iustice, and detesting so filthy a creature. *Behinde* thee an hydeous noyse of innumerable fellow-damned *Reprobates* tarrying for thy company. *Before thee* all the world ^h*burning* in flaming fire. *Above thee*, an iresull *Iudge* of deserued vengeance, ready to pronounce his *sentence* vpon thee. *Beneath thee*, the fiery & sulphureous mouth of the *bottomlesse pit*, gaping to receiue thee. In this wo-
full estate to *hide* thy selfe

G

will

*h*Anselm. lib.
Meditat.

iApoc. 6. 16.

27.

Bonauent.
 postill. Dom.
 3. post Pent.
 Serm. 2.

will be impossible: (for on that condition thou wouldest i. wish that the greatest *Rocke* might fall vpon thee:) to *appeare* will be intollerable, and yet thou must stand forth, to receive with other reprobates this thy sentence: *Depart from mee yee cursed, into everlasting fire, prepared for the Diuell and his Angels.*

Depart from mee.] there is a separation from all ioy and happinelle.

Yee cursed,] there is a blacke and direfull *Excommunication*.

Into fire,] there is the cruelty of paine.

Euerlasting,] there is the perpetuittie of punishment.

Prepared for the Diuell and his Angels.] Here are thy infernall

infermall tormenting, and tormented companions.

O terrible Sentence! from which the condemned cannot *escape*: which being pronounced, cannot possibly be *wish-stood*: against which a man cannot *except*, and from which a man can no where *appeale*. So that to the *damned*, nothing remains but *hellish torments*, which knows neyther ease of *paine*, nor end of *time*. From this *iudgement-seate* thou must be thrust by *Angels*, (together vvith all the damned *Diuels* and *Reprobates*) into the *bottomlesse Lake of viter darknesse*, that perpetually burnes with *fire* and *Brimstone*. Whereunto, as they shall be thrust, there shall be such *weeping, woes,*

Apoc. 21. 8.

and *wailing*, that the cry of the company of *Core*, *Dathan*, & *Abiram* when the earth swallowed them vp, was nothing comparable to this howling; nay, it vwill seeme vnto thee a *Hell*, before thou goest into *hell*, but to heare it.

Into vvhich *bottomlesse Lake* after that thou art once *plunged*, thou shalt euer be *falling* downe, and neuer meet a *bottom*: and in it, thou shalt euer *lament*, and none shall *pittie* thee: thou shalt alwaies *weepe*, for the paine of *fire*, and yet *gnash* thy teeth for the extremitie of *colde*: thou shalt *weepe* to thinke that thy miseries are *past* remedie: thou shalt *weepe* to thinke, that to *repent* is to no purpose: thou shalt *weepe* to thinke,

thinke, how for the shadowes of short pleasures, thou hast incurred these sorrowes of eternall paines : thou shalt weepe to see how that weeping it selfe can nothing preuaile : yea, in weeping thou shalt weepe more teares, then there is water in the Sea ; for the water of the Sea is finite, but the weeping of a Reprobate shall be infinite.

Bonauent.

There thy lasciuious Eyes shall be afflicted vvith sights of ghastly Spirits : thy curious Eares shall be affrighted with hydeous noyse of howling diuels, and the gnashing teeth of damned Reprobates : thy dainty Nose shall be cloyed with noysome stench of Sulphur : thy delicate Taste shall be pained with intollerable

hunger: thy drunken Throate shall be parched vvith vnquenchable *thirst*: thy *Minde* shall be tormented, to thinke how for the loue of *abortiue pleasures*, which perished ere they budded, thou so foolishly lost *Heauens ioyes*, and incurred *hellish paines*, which last beyond eternitie: thy *Conscience*, shall ever sting thee like an Adder, vvhen thou thinkest how often *Christ* by his Preachers, offered the *remission of sinnes*, and the *Kingdome of Heauen*, freely vnto thee, if thou wouldest but *beleue* and *repent*: and how easily thou mightest haue obtained mercy in *those dayes*; how neere thou vvasst many times to haue *repented*, and yet diddest suffer the

the deuil and the world to keepe thee stil in *impenitency*: and how the *day* of mercy is now past, and wil neuer *dawne* againe.

How shall thy vnderstanding be racked, to consider, how for *momentary riches*, thou hast lost the *eternall treasure*, and changed *heauens felicity*, for *hells misery*! where euery part of thy body without *intermission* of paine shall be continually tormented *alike*.

In these *hellish torments*, thou shalt be for *euer* deprived of the *beatificall sight* of GOD, wherein consists the *soveraigne good*, and life of the soule. Thou shalt neuer see *light*, nor the least *sight* of ioy, but lye in a perpetuall *prison*

Mar. 9.

of utter darkenesse : where
 shall be no order but horror:
 no voice but of blasphemers, &
 howlers : no noise but of tor-
 turers and tortured : no soci-
 etie but of the Devill and his
Angels, who being tormen-
 ted themselves, shall have
 no other ease but to wreake
 their furie in tormenting thee.
 Where shall be punishment
 without pity : misery without
 mercy : sorrow without suc-
 cour : crying without comfort :
 mischief without measure :
 torment without ease : where
 the worme dyeth not, and the
 fire is neuer quenched : where
 the wrath of God shall cease
 vpon thy soule and body
 as the flame of fire doth on
 the lumpe of pitch or brime-
 stone : in which flame thou
 shalt

shalt euer be *burning* and neuer *consumed*: euer *dying* and neuer *dead*: euer *rowing* in the panges of death, and neuer *ridde* of those panges, nor knowing end of thy *panges*: So that after thou hast endured them so many *thousand yeeres* as there are *grasse* on the *Earth*, or *sands* on the *Sea-shore*, thou art no *nearer* to haue an end of thy torments, then thou vvaist the *first day* that thou wast cast into them: yea, so farre are they from ending, that they are euer but beginning. But if after a *thousand times* so many *thousand yeeres*, thy damned soule could but conceiue a hope, that those her torments should haue an end, this would be *some* com-

fort to thinke, that at length
an end vwill come. But as oft
as the *Minde* thinketh of
this word *Neuer*, it is as *another*
Hell, in the *middest* of
Hell.

This thought shall force
the damned to cry, *ὦ αἰ, ὦ αἰ*,
as much as if they should say,
ὦ αἰ ὦ αἰ, O Lord, not
ener, not ener, torment vs
thus; but their *Conscience*,
shall answere them, as an *Ec-*
cho, αἰ, αἰ, ener, ener. Hence
shall arise their dolefull *ὦ αἰ*,
woe, and *alas* for euermore!

This is that *second death*,
the *generall perfect fulnesse* of
all cursednesse and misery:
vvhich every damned repro-
bate must *suffer*, so long as
GOD and his *Saints* shall en-
ioy

ioy blisse and felicitie in hea-
uen for euermore.

Thus farre of the *miserie*
of man in his state of *corrup-*
tion, vnlesse that he be *renned*
by *Grace* in *Christ*.

Now followes the *know-*
ledge of *Mans selfe* in respect
of his state of regeneration
by *Christ*.

Meditations of the state of a
Christian reconciled to
G O D in Christ.

NOW let vs see, how hap-
pie a godly man is, in his
state of *renouation*, being re-
conciled to G O D in *Christ*.

The godly man whose cor-
rupt nature is *renned* by
grace in *Christ*, and become
a *new creature* : is blessed in

a three-fold respect. First, in his life. Secondly, in his death. Thirdly, after death.

1 His *blessednesse* during this life is but *in part*, and that consists in seven things.

1 Because, he is *concerned* of the ^a *spirit*, in the wombe of his ^b *mother*, the Church: and is ^c *borne not of blood, nor of the will of the flesh, nor of the will of man but of GOD*, who in *Christ* is his ^d *father*. So that the ^e *Image* of God his *father* is renewed in him every day more and more.

2 He hath, for the *merits* of *Christs* *sufferings*, all his *sinnes*, *originall* and *actuell*, with the *guilt* and *punishment* belonging to them, ^f *freely* and *fully forgiven* vnto him. And all the *brightnesse* of *Christ*

^a Ioh. 3. 5.

^b Gal. 4. 26.

^c Ioh. 1. 13.

^d Gal. 4. 6. 7.

^e Cor. 6. 18.

^f Eph. 4. 23.

²⁴
Col. 3. 10.

^f Rom. 4. 8.

25.

Rom. 8. 1. 2.

1 Pet. 2. 24.

^g Rom. 4. 5.

19.

Christ as freely and fully im-
puted vnto him: and so God
is ^h reconciled vnto him: and
ⁱ approoneth him as righteous
in his sight and account.

3 Hee is freed from Sa-
tans ^k bondage, and is made a
^l brother of Christ, a fellow
^m heire of his heavenly king-
dome, and a spiritual ⁿ King
and Priest, to offer vp ^o spi-
rituall sacrifices to GOD by
Iesus Christ.

4 God spareth him as a
man spareth his owne sonne
that serueth him. And this
sparing consists,

In ^c 1 Not taking notice of
euery fault, but bea-
ring with his infirmi-
ties, Exod. 34. 6. 7. A
louing father, will not
cast his childe out of
dores

b 2 Cor. 5. 19
i Rom. 8. 33.
34.

k Act. 26. 18
Ephes. 2. 2.
l Ioh. 20. 17
Rom. 8. 29.
m Rom. 8. 17
n Apo. 1. 6.
o Pet. 2. 5.

Mal. 3. 17.

dores in his sicknesse.

2 Not making his punishment when hee is chastened, as great as his deserts. *Psalm.* 103.10.

3 Chastening him moderately, when he seeth, that he will not by any other meanes, be reclaimed. *2 Sam.* 7.14.

In 15. *1 Cor.* 11.32.

4 Graciously accepting his endeavours, notwithstanding the imperfection of his obedience; and so preferring the willingness of the minde, more then the worthinesse, of the worke. *2 Cor.* 8.12.

5 Turning the curses, which

which he deserved to
crosses and to fatherly
corrections : yea all
^a things, all ^b calamities
of this life, ^c death it
selfe ; ^d yea his very
sins vnto his good.

5 God giues him his *holy*
spirit, which

1 *Sanctifieth* him by
degrees throughout :
so that he doth more
and more *die* to sinne,
and *live* to righteous-
nesse.

2 *Assures* him of his
adoption, and that he
is by *grace* the childe
of God.

3 *Encourageth* him to
come with ^h boldnesse
and confidence, into the
presence of God

4 *Muneth*

^aRom. 8. 28.

^bPsa. 89. 32.

33.

Psal. 119. 71.

Heb. 12. 10.

2 Cor. 12. 7.

1 Cor. 3. 22

& 15. 54-55.

Heb. 2. 14.

15.

^dLuk. 22. 31

32

Pf. 51. 13. 14

Ro. 5. 20. 21.

^e 1 Thes. 5.

23.

1 Pet. 3. 2.

^fRom. 8. 9.

10.

^gRom. 8. 16

^h Heb. 4. 14.

Ephes. 3. 12.

Gal. 4. 6.

Rom. 8. 15.

16

Zach. 12. 10.

Rom. 8. 16.

27

Rom. 5. 1. &

14. 17.

Rom. 5. 3. &

14. 17.

4 Moueth him without feare, to say vnto him *Abba Father.*

5 Powreth into his heart the gift of sanctified praier.

6 Perswadeth him, that both he and his praier are accepted and heard of God, for Christ his Mediators sake.

1 Peace of conscience.

2 Joy in the holy Ghost

3 in comparison wherof:

4 all earthly ioyes, seeme

5 vile & vaine vnto him.

6 He hath a recovery of his

his^a *soveraignty* over the *crea-
tures* which he lost by *A-
dams* fall : & from thence
free ^b *liberty* of vsing all
things, which *God* hath not
^c *restrained*, so that he may
vse them with a good ^d *con-
science*. For to all things in
heaven and earth he hath a
sure ^e *title* in this life, and he
shall haue the *plenary* and
peaceable^f *possession* of them,
in the life to come. Hence
it is that all *Reprobates* are
but vsurpers of all that they
possesse : and haue no
^g *place* of their owne but
Hell.

7 He hath the *assurance*
of Gods *Fatherly care*, and
protection, day and night o-
uer him ; which *care* consi-
steth in three things.

1 In

a Psa. 8. 5.
&c.
Heb. 1. 7. 8.

b 1 Cor. 9. 1.
Rom. 14. 14.
1 Tim. 4. 2.
&c.

c 1 Cor. 9. 19
21

d 1 Cor. 3. 22
23

Heb. 2. 7.
e 1 Cor. 3. 22

f Mat. 25. 34
1 Pet. 1. 4.

g Aa. 1. 25.

Mat. 6. 32.
2 Cor. 12. 14
Psal. 13.
Psa. 34. 9. 10.

Heb. 1. 14.
Psal. 34. 7.
Psal. 91. 11.

Isai. 4. 5.
Iob 1. 10.

1 In providing all things necessary for his soule and body, concerning this life and that which is to come : so that he shal be sure, euer, either to haue enough : or patience to be content with that he hath.

2 In that God gives his holy Angels, as his ministers, a charge : to attend vpon him alwaies for his good : yea in danger, to pitch their tents about him for his safety where euer hee be. Yea Gods protection, shall defend him as a cloud by day, and as a pillar of fire by night, and his providence shall hedge him fro the power of the Devil.

3 In

3 In that *the eyes of the Lord are upon him, and his eares continually open to see his state, and to heare his complaint, and in his good time, to deliver him out of all his troubles.*

Pfal. 34. 15.
Gen. 7. 1.

Pfal. 34. 19.

Thus farre of the *blessed estate of the godly, and Regenerated man in this life: Now of his blessed estate in death.*

2 *Meditations of the blessed estate of a regenerate man in his death.*

VHen G O D sends death as his messenger, for the regenerated man, hee meetes him *halfe the way to heauen: for his ^a conuersation, and ^b affection is there before*

^a Phil. 3. 20.
^b Col. 3. 2.

c1 Cor. 15. 31

d Col. 3. 3.

e Apoc. 14.

f 2 Cor. 5. 6.

g Ioh. 14. 1.

h Heb. 12. 22

i c.

i Psal. 41. 3.

before him. Death is neyther
 strange nor fearefull vnto
 him: not strange, because he
 dyed daily: not fearefull, be-
 cause vvhilest hee lined, hee
 vvas dead, and his life vvas
 d^d bid with Christ in God. To
 dye, vnto him therefore, is
 nothing else in effect, but to
 e^e rest from his labour in this
 world, to goe f^f home to his
 f^fathers house, vnto the h^house
 of the liuing God, the heavenly
 Ierusalem, to an innumerable
 company of Angels, to the
 generall assembly and Church
 of the first borne, to God the
 Iudge of all, and to the Spirits
 of iust men made perfect, and
 to Iesus the Mediator of the
 new Testament. Whilest his
 Body is sicke, his Minde is
 sound: for, God iⁱ maketh all
 his

his bea in his sicknesse, and
 strengtheneth him with *faith*
 and *patience*, vpon his bed of
 sorrow; and when hee begins
 to enter into the way of all
 the world, hee giueth (like
^k *Iacob, Moses, and Ioshua*)
 to his Children and friends,
 godly *exhortations* and *con-*
sales, to serue the true GOD,
 to worship him *truely* all the
 dayes of their life. His *blessed*
 soule breatheth nothing but
 blessings, and such speeches
 as sauiours a *sanctified spirit*.
 As his *outward* man *decayeth*,
 so his *inward* man *increaseth*,
 and vvaxeth stronger. When
 the *speech* of his tongue *faul-*
treth, the *sighes* of his heart
speakes louder vnto GOD:
 when the sight of the *Eyes*
 faileth, the *Holy Ghost* illu-
 minates

^k Gen. 49.

minates him inwardly vvith
 abundance of *spiritual lights*.
 His soule feareth not ⁿ but is
 bold to goe out of the body, and
 to dwell with her Lord. Hee
 sigheth out with Paul ^o cupio
 dissolui, I desire to be dissolved
 and to be vvith Christ. And vvith
 P Dauid, As the Hart panteth
 after the water-brookes, so pan-
 teth my soule after thee O God.
 My Soule thirsteth for God,
 for the liuing God: when shall
 I come and appeare before
 God. Hee prayeth vvith the
 Saints, ^q How long O Lord,
 which art holy and true! ^r Come
 Lord Iesus, come quickly.
 And vvhen the ^s appointed
 time of his dissolution is
 come, knowing that hee go-
 eth to his ^t Father and Re-
 deemer in the peace of a good
 Con^m

n 2 Cor. 5. 8.

o Phil. 1. 23.

p Psal. 42. 2.

q Apoc. 6. 10.

r Apo. 22. 20.

s Iob 14. 5.

t Psal. 31. 5.

Conscience, and the assured
perswasion of the forgiveness
of all his sinnes, in the *bloud*
of the *Lambe*: hee sings with
blest old *Simeon* his *Nunc*
dimittis: *Lord, now lettest thou*
thy Seruant depart in peace,
&c. And surrenders vp his
Soule as it were with his owne
hands, into the hands of his hea-
venly Father, saying vvith
Dauid: *Into thy hands O Fa-*
ther I commend my Soule, for
thou hast redeemed me O Lord
thou God of truth, And saying
with *Stephen*, *Lord I surren-*
der up my spirit. Hee no sooner
yeelds vp his sacred Ghost,
but immediately the *holy An-*
gels, who attended vpon him
from his birth, vnto his
death: carry and accom-
pany his Soule into *Heauen*,

n Luke 2.29
Psal. 37. 37.
Iia. 57. 2.

x Psal. 31. 5.

y Acts 7. 59.

z Mat. 18. 10
Act. 12. 15.
and 27. 23.

a Luk. 16. 22

b Mat. 8. 11.

Luk. 13. 28.

Act. 15. 10.

11.

Ephes. 1. 10.

Heb. 11. 9.

10. 16. and

12. 22. 23.

Luk. 19. 9.

and 9. 31.

c Psal. 91. 11.

Heb. 1. 14.

d Apo. 14. 13

and 22. 12.

e 1 Cor. 19.

f 1 Cor. 6. 13

Mat. 26. 26.

g 1 Cor. 6. 20

1 Pet. 1. 19.

h 1 Thef. 4. 14

Act. 7. 6.

and 8. 2.

i Dan. 12. 2.

Ioh. 5. 28. 29

Luke 14. 14.

j 1 Thef. 4. 16.

17.

Apoc. 14. 13

as they did the Soule of *Lazarus* into *Abrahams bosome*.

^b which is the Kingdome of Heauen, whither onely good *Angels*, and good *workes*, doe accompany the Soule : the one to *deliuer* their ^c charge, the other to *receiue* their ^d reward.

The *Body* in conuenient time, as the sanctified ^e Temple of the *holy Ghost* : the ^f members of *Christ*, nourished by his *Body*, the ^g price of the *blood* of the *Sonne* of *God*, is by his fellow-brethren reuerently laid to ^h sleepe, in his *grave*, as in the *bed* of *Christ* : in an assured hope, to ⁱ awake in the resurrection of the *iust*, at the last day, to be pertaker vvith the Soule, of life and glory euerlasting.

And

And in this respect not onely the *Soules*, but the very *Bodies* of the faithfull also are termed *blessed*.

Apoc. 14. 13

Thus farre the *blessednesse* of the soule and body of the regenerated man *in death*. Now let vs see the *blessednesse* of his soule and body *after death*.

3 *Meditations of the blessed estate of the regenerated man after death.*

THis state hath three degrees:

1 From the day of *Death*, to the *Resurrection*.

2 From the *Resurrection*, to the pronouncing of the *Sentence*.

3 After the *Sentence*, which lasts eternally.

H

As

[146.1.200A]

a Luk. 16. 22.

b Heb. 1. 14.
and 12. 24.c Tim. 4. 8.
Apoc. 2. 10.
1 Pet. 5.

As soone as euer the regenerate man hath yeelded vp his Soule vnto Christ, the holy Angels take her into their custodie, and immediately carry her into Heaven, and there presents her before Christ, where shee is crowned with a Crowne of righteousness and glory; not which she hath deserved by her good workes, but which God hath promised of his free goodnesse, to all those, vvho of lone, haue in this life vnfaignedly serued him, and sought his glory.

Oh! what joy shall it be to thy Soule, which vvast wont to see but miserie, and sinners, now to behold the face of the God of Glory: yea, to see Christ vvell comming thee

thee as soone as thou art presented before him by the holy *Angels*, vvith an *Euge* bone *serue* ! Well done, and well-come good and faithfull servant, &c. enter into thy masters ioy ! And vvhat ioy vvill this be, to behold thousand thousands of *Cherubims*, *Seraphims*, *Angels*, *Thrones*, *Dominions*, *Principalities*, *Powers* : All the holy *Patriarkes*, *Priests*, *Prophets*, *Apostles*, *Martyrs*, *Professors*, and all the *Soules* of thy *Friends*, *Parents*, *Husbands*, *Wiuets*, *Children*, and the rest of Gods *Saints*, who departed before thee in the true Faith of *Christ*, standing before Gods *Throne* in blisse and glory ? If the *Queene* of *Sheba*, beholding the glory and attendance

Col. 1. 16.
Ephes. 1. 21.

1 King. 10. 3.

dance giuen to *Salomon*, as it were *rauiſhed* therewith, brake out and ſaid, *Happy are thy men, happy are theſe thy Seruants, which ſtand euer before thee, and beare thy Wiſedome!* How ſhall thy Soule be *rauiſhed* to ſee her ſelfe by grace admitted to ſtand vvith this *glorious* companie? to behold the bleſſed Face of *Chriſt*, and to heare all the *Treasures* of his diuine *Wiſedome*? How ſhalt thou *reioyce* to ſee ſo many *thouſand* *thouſands* wel-comming thee into their heauenly Societic? for as they all *reioyced* at thy *conuerſion*, ſo vvill they now be much *more ioyful* to behold thy *Coronation*; and to ſee thee receiue thy *Crowne* which vvvas laid vp for

Luke 15.

1 Tim. 4. 8.

for thee against thy *comming*.
For there the *crowne* of *Martyrdom*, shall be put on the
head of a *Martyr*: vvho for
Christs Gospell sake endured
torments: the *Crowne* of *vir-*
ginitie on the head of a *Vir-*
gin, vvhich subdued *Con-*
cupiscence: the *Crowne* of
Pietie and *Chastitie* on the
head of them, who sincerely
professed *Christ*, and kept
their *wedlocke-bed* vndefiled:
the *Crowne* of *Good-workes*
on the good *Almes-giners*
head, vvho liberally relieued
the *poore*: the *Crowne* of *in-*
corruptible glory on the head
of those *Pastors*, vvho by
their *preaching* and *good ex-*
ample, haue conuerted soules
from the *corruption* of sinne,
to glorifie God in holinesse of

Apoc. 7. 9.

life. Who can *sufficiently* expresse the reioycing of this heauenly Company, to see thee thus *crowned* with glory, *arrayed* with the shining Roabe of righteousness, and to behold the *Palme of victory* put into thy hand? Oh what *gratulation* will there be, that thou hast *escaped* all the *miseries* of the World, the *snarcs* of the Diuell, the *paines* of Hell, and *obtained* with them thy eternall *rest* and *happinesse*? for there euery one *ioyeth* as much in anothers happinesse as in his owne, because hee shall see him as much loued of GOD as himselfe. Yea they haue as many distinct *ioyes*, as they haue *companions* of their *ioy*. And in this ioyfull and blessed

sed; state, the Soule resteth with *Christ* in Heauen, till the *Resurrection*, when as the number of her Fellow-seruants and Brethren be fulfilled, which the *Lord* termeth but a little season.

Apoc. 7. 9.

The second degree of mans blessednesse after death, is from the *Resurrection* to the pronouncing of the finall sentence. For at the last day :

1 The *Elementary Heauens*, Earth, and all things therein, shall be ^a dissolved, and purified with fire.

a 2 Pet. 3. 10
12. 13.

2 At the ^b sound of the last Trumpet, or voyce of *Christ*, the Archangell, the very same bodies, which the *Elect* had before, (though turned to dust and earth :) shall arise againe; and in the

b 1 Cor. 15. 52
1 Thes. 4. 16
Ioh. 5. 28.
Ezech. 37.

Rom. 8. 11.
 Rom. 5. 17.
 1 Cor. 15. 21
 Phil. 3. 10. 11
 1 Thes. 4. 14.

Mat. 10. 30.

Dan. 4. 13.
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*Par est potestas Dei ad
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 & restituendos
 homines.*
 Athenagor.

Isa. 65. 20.

same instant every mans soule shall re-enter into his owne body, by vertue of the Resurrection of Christ, their head, and be made aliue, and rise out of their graves, as if they did but awake out of their beds. And howsoever Tyrants bemangled their bodies in pieces, or consumed them to ashes: yet shall the Elect finde it true at that day, that not an haire of their head is perished.

3 They shall come forth out of their graves like so many Iosephs out of Prison, or Daniels out of the Lyons Dens, or Ionahs out of Whales bellies.

4 All the bodies of the Elect being thus made aliue, shall arise in that ^e perfection of

of nature, whereunto they should haue attained by their naturall temperment, if no impediment had hindered: and in that vigor of age, that a perfect man is at, about three and thirtie yeeres old, each in their * proper sexe. Whereunto Diuines thinke the Apostle alludeth, when he saith, & till wee all come vnto a perfect man, vnto the measure of the age (or stature) of the fulnes of Christ. Whatsoever imperfection vvas before in the body (as blindnesse, lamenesse, crookednesse) shall then be done away. Iacob shall not halt, nor Isaac be blinde, nor Leah beare-eyed, nor Mephibosheth be lame: for if David would not haue the blinde and lame to come into his

H; house,

* Tortul. de
resurrect.
cap. 6.
Hier. Ep. 37.
c. 61.
Aug. lib. 22.
de Ciuit. Dei,
cap. 17. &
omnes Theo-
logi in 4. sem.
dist. 44.
g Ephe. 4. 13
Ita comuni-
ter credunt
Theologi in 4.
Sent. dist. 44.
Vide Aug. de
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22. cap. 15. &
16.

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1 Thes. 4. 16
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Vide Aug. d.

Ciu. Dei lib.

22. cap. 15. &

16.

house, much lesse will Christ haue *blindnesse* and *lameness* to dwell in his heavenly Habitation. Christ made all the *blinde* to see, the *dumbe* to speake, the *deafe* to heare, the *lame* to walke, &c. that came to him, to seeke his *grace* on earth: much more will hee heale all their *imperfections*, whom hee will admit to his *glory* in *Heauen*. Among those Tribes there is not one feeble: but the lame man shall leape as an Hart, and the dumbe mans tongue shall sing. And it is very probable, that seeing GOD created our first Parents, not infants or olde men, but of a perfect age or stature: the ἀνάστασις, or new creation from death, shall euery way be more perfect

Psal. 105. 37.

Isa. 35. 6.

feet then the *πλάσις* or *first frame* of a man, from which, he fell into the state of the *dead*. Neither is it like that *Infancy* being *imperfection*, and *olde age corruption* can well stand with the state of a *perfect glorified body*.

5 The *bodies* of the *Elect* being thus raised shall have *four* most excellent and *supernaturall qualities*. For

1 They shall be raised in *power*, wherby they shall for euer be *freed*, from all *wants*, and *weaknesse*, and *enabled* to continue, without the use of *meate*, *drinke*, *leepe*; and other former helps.

2 In *incorruption*, wherby they shall never be *subiect*, to any manner of

1 Cor. 15. 43.

1 Cor. 15.

42.

1sa. 65. 20.

Aug. Ench.

cap. 90.

Mat. 13. 43.

Dan. 12. 3.

Luk. 9. 31.

Zach. 9. 16.

1 Theſ. 4. 17.

Exod. 34. 37

Mat. 17.

Act. 6. 15.

1 Sam. 18. 4.

of imperfections, blemish,
ſickeneſſe or death.

3 In *Glory*, whereby their
bodies ſhal ſhine as bright
as the *Sunne* in the fir-
mament: and which be-
ing made *transparent*,
their ſoules ſhall ſhine
through, farre more
glorious then their bo-
dies. Three *glimes* of
which glory was ſcene.
First, in *Moses face*: Se-
condly, in the *transfigu-
ration*: Thirdly, in *Ste-
phens countenance*. Three
instances, and assurances
of the glorification of our
bodies at that glorious
day: Then ſhall *Dauid*
lay aſide, his *Shepherds*
weede, and put on the
roabe of the Kings ſonne
Ieſus,

Iesiu, not Jonathan. Then every true Mordecai, who mourned vnder the Sackcloth of this corrupt flesh, shall be arrayed with the Kings royall apparell, and haue the Crowne royall set vpon his head, that all the world may see: how it shall be done to him, whom the King of kings delighteth to honour. If now the rising of one Sun makes the morning so glorious, how glorious shall that day be, when innumerable million of millions of bodies of Saints and Angels, shall appeare more glorious, then the brightnesse of the Sunne? the body of Christ in glory

Heb. 6. 3.

*Ibi volat
Spiritus, ibi
erit & cor-
pus. Aug.
Mat. 24. 28.*

Esa. 40. 31.

Wisd. 3. 7.

ry surpassing all.
4 In *Agility*, where-
by our bodies shall
be able to ascend, and to
meete the Lord at his glori-
ous comming in the ayre;
as Eagles flying vnto their
blessed Carkase. To this
agility of the Saints, glo-
rious bodies, the Pro-
phet alludes, saying:
*They shall renewe their
strength: they shall mount
up with winges as Eagles:
they shall runne and not be
weary, they shall walke,
and not faint.* And to this
state, may that saying of
Wisdom be referred:
*In the time of their vision
they shall shine and runne
too and fro, as Sparks a-
mong the stubble.*

And

And in respect of these
four *qualities*, Paul cal-
leth the raised bodies of
the Elect *Spirituall*: for
they shall be spirituall in
qualities, but the same
still in *substance*.

And howsoever *sinne* and
corruption makes a man in
this state of *mortality*, lower
then *Angels*; yet surely when
God shall thus *Crowne* him
with *glory* and *honour*, I can-
not see, how man shall be a-
ny thing *inferiour* to *Angels*.
For are they *Spirits*? So is
Man also in respect of his
soule: yea more then this,
they shall have also a spi-
rituall Body *Fashioned like*
unto the glorious body of the
Lord *Iesus Christ*, in whom,
mans *nature* is exalted by a
personall

1 Cor. 15. 46
*Spiritus autem
non resurre-
ctione in cruce
corpora, non
quia corpora
esse desinent,
sed quia spi-
ritu uisifica-
te subsistent.*

Aug. lib. 13.
de ciuit. dei.
cap. 22.

4 Psal. 8. 5.

Phil. 3. 21.

Heb. 2.16.

Heb. 1.14.

Psalm. 9.11.

Iude vef. 6.

1. Pet. 4.

personall vnion, into the *glory* of the *Godhead*. and indiuiduall society of the blessed *Trinity*. An honor which he neuer vouchsafed *Angels*. And in this respect man hath a prerogative *aboue* them. Nay they are but *spirits* appointed to be *ministers* vnto the *Elect* and as many of them who at the first disdained this office and would not keep their first standing were for their pride, hurled into hell. This lesseneth not the *dignity* of *Angels*: but extols the greatnesse of Gods *loue* to *Mankinde*.

* 2 Pet. 3. 10.

11. 12.

But as for all the *Elect*, who at that second and sodaine comming of Christ shall be found *quicke* and *liuing*; The * fire that shall burne vp the corruption of the

the world, and the workes therein, shall in a ^a moment, in the *winkling* of an eye o-uertake them as it ^b findes them, either *grinding* in the mill of prouision, or walking in the *fields* of pleasure, or *lying* in the *bed* of ease: and so burning vp their drosse, and corruption, of *mortall* make them *immortall* bodies: and this *change* shall be vnto them in stead of *death*.

Then shall the *Soule* with ioyfulnesse greete her *body*, saying: Oh well met againe, my *deare sister*, How *sweet* is thy voice! how comely is thy countenance, hauing lyen hid so long in the clifts of the *rockes*, and in the secret places of the *grave*! Thou art indeed an habitation

a 1 Cor. 15.

52.

b Luk. 17. 34

The Elect Soules *Agostrophe* to her Body at their first meeting in the resurrection.

Can. 2. 14.

tion fit, not onely for *me* to dwell in; but such as the *Holy Ghost* thinkes meete to reside in, as his *Temple* for euer. The *Winter* of our affliction is now past; the storme of our misery is blowne ouer, and gone. The *Bodies* of our *E-lect* Brethren appeare more glorious, then the *Lilly flowers* on the earth; the time of singing *Hallelu ab* is come; and the voyce of the *Trum-pet* is heard in the Land. Thou hast beene my *To-ke-fellow* in the Lords labours, and *companion* in persecuti-
 ons and wrongs, for *Christ* and his *Gospels* sake; now shall we enter together, into our *Masters* ioy: as thou hast borne with mee the *croffe*, so shalt thou now *weare* with
 me

mee the Crowne : as thou
halt with mee *sowed* plente-
ously in *teares*, so shalt thou
reape with mee abundantly
in *ioy*. O *blessed*, aye *blessed*
be that God, who (when
yonder *reprobates* spent their
whole time in *Pride*, *fleshy*
lusts, *eating*, *drinking* and *pro-*
fane vanities) gaue vs *grace*
to ioyne together, in *watche*
ing, *fasting*, *praying*, *reading*
the *Scriptures*, keeping his
Sabboths, hearing *Sermons*,
receiuing the holy *Commu-*
nion, relieuing the *Poore*, ex-
ercising in all humilitie the
workes of *Pietie* to God, and
vvalking *conscionably* in the
duties of our calling towards
men. Thou shalt, anone, heare
no mention of thy *sinnes*, for
they are *remitted* and *con-*
red;

Psal. 32. 1.

red, but euery good worke
vvhich thou hast done for
the *Lords* sake, shall be re-
heard and rewarded.

Dan. 9. 21.
&c.

Luke 21. 28.

Can. 2. 1. 3.

Verse 17.

Cheere vp thy heart, for
thy *Iudge* is *flesh* of thy *flesh*,
and *bone* of thy *bone*. Lift vp
thy head, behold these glori-
ous *Angels*, like so many
Gabriels, flying towards vs,
to tell vs, that *the day of our*
Redemption is come, and to
conuey vs in the clouds, to
meete our Redeemer in the
Ayre. Lo they are at hand,
arise therefore my Doue, my
Loue, my faire One, and come
away: and so like *Roes*, or
young *Harts*, they runne
with *Angels* towards *Christ*,
over the trembling moun-
taines of *Beiter*.

6 Both *quicke* and *dead*
being

being thus *reniued* and *glorified*, shall forth-with by the *ministry* of Gods holy *Angels*, be gathered from *all* the *quarters* and parts of the world, and *caught vp together* in the *Clouds*, to meet the Lord in the *Ayre*, and so shall come with him, as a part of his glorious traine, to iudge the *Reprobates* and euill *Angels*. The *twelue Apostles* shall sit vpon *twelue Thrones*, next *Christ*, to iudge the *twelue Tribes*, who refused to heare the *Gospel*, preached by their *Ministerie*. And all the *Saints* in *honour* and *order*, shall stand next vnto them, as *Iudges* also : to iudge the euill *Angels* and *earthly-minded men*. And as euery of them, receiued *grace* in this life, to be more
zealous

Luke 17.34.
35. 36.

1 Thes. 4. 17

1 Cor. 6. 1. 3.

1 Cor. 6. 3. 3

Apo. 22. 12.

Rom. 26. 2.

2 Cor. 9. 6.

Iohn 14. 1.

1 Thes. 4. 17.

Toel 3. 1. 2.
&c.

Ver. 11. 12.

zealous of his glory, and more faithfull in his Service then others : so shall their glory and reward be greater then others, in that day.

The place whither they shall be gathered vnto Christ, and where Christ shal sit in Iudgement shall be in the Ayre, over the valley of Iehosaphat, by mount Olsuet, neere vnto Ierusalem, East-ward from the Temple, as it is probable for foure reasons.

I Because the holy Scripture seemes to intimate so much in plaine wordes. I will gather all Nations into the valley of Iehosaphat; and pleade with them there. Cause thy mightie ones, to come downe, O Lord: let the Heathen be wakened: and come vnto the valley

of

of Iehosaphat; for there will I sit to iudge all the Heathen round about. Iehosaphat signifieth the Lord will iudge. And this valley was so called from the great victory which the Lord gaue Iehosaphat and his people over the Ammonites, Moabites, and Inhabitants of Mount Seir. Which victorie was a Type of the small victory, which Christ the supreme Iudge, shall giue his Elect, over all their Enemies in that place at the last day, as all the Iewes interpret it. See Zach. 14. 4. 5. Psal. 51. 1. 2. &c. all agreeing, that the place shall be thereabouts.

2 Because, that as Christ was thereabouts crucified, and put to open shame; so

42 Chron.

20. 29.

* Neare this valley was mount Moriah, where Abraham sacrificed Isaac. Gen. 22. Isaac saw Angels ascending and descending on a Ladder Gen. 28. The Angell put vp his sword and fire from heauen burnt D. Sacrifice in Arahams floore.

2 Sam. 24.

Salomon builded the Temple.

1 Chron. 3. 1.

Christ preached the gospel, suffered his passion, and entered into his glory. Carth. in Gen. 28.

* The Sea beyond Iordan towards Tyrus, cutteth the middest of the world. And Ezekiel saith of Ierusalem, *In medio gentium posui eam.* That from Zion as fro a center, the Law should be published to all Nations, and there all nations shall be iudged according to the Law. *Rom. 2. 13.*

ouer that place his glorious Throne should be erected in the *Ayre*: when hee shall appeare in *Iudgement* to manifest his *Maiestie* and glory: for it is meete that *Christ* should in *that place* iudge the world with righteous Iudgement, where he himselfe was *vnjustly* iudged and condemned.

3 Because, that seeing the *Angels* shall be sent together together the *Elect* from the *four winds*, from one end of *heauen* to the other. It is most probable that the place whither they shall be gathered to, shall be neere *Ierusalem*, and the *valley of Iehosaphat*, which **Cosmographers* describe to be in the *middest* of the *superficies* of the

the Earth I. the *terminus a quo*, be the foure parts of the World, the *terminus ad quem*, must be about the Center.

4 Because the *Angels* tolde the Disciples, that as they saw *Christ* ascend from *Mount Olivet*, which is o-uer the *valley of Iebosaphat*, so hee shall in like maner come downe from *Heauen* :

This is the opinion of *Aquinas*, and all the Schoolemen, except *Lombard*, and *Alexander Hales*.

7 Lastly. when *Christ* is set in his glorious *Throne*, and all the many thousands of his *Saints* and *Angels*, shining more bright then so many *Sunnes* in glory, sitting about him: and the body of *Christ* in glory and bright-

I resse

Acts 1. 11.

Richardus
de villa nova.
Thomam 4.
Sent. dist. 47.
48.

Mat. 25. 31.
Iude ver. 14.
Apoc. 20. 11
12. &c.
Mat. 19. 28.

Hillar. in.
Can. 28.
Anselm. in
Mat. cap. 25.

Psal. 145. 9.
Isa. 28. 21.
*Ad paucas
tardus Deus
est ad premia
velox.*

Mat. 25. 4.

nelle surpassing them all :
(The Reprobates being *separated*, and remaining *beneath* vpon the earth; for the *right* hand signifieth a *blessed*, the *left* hand a *curst* estate :) *Christ* will *first* pronounce the sentence of *absolution*, and blisse vpon the *Elect* : first, because he will thereby *increase* the *griefe* of the *reprobate* that shall heare it : secondly, to shew himselfe more *prone* to *Mercy* then to *Iudgement*. And thus from his *Throne* of *Majestic* in the *Ayre*, hee shall in the sight and hearing of all the world, pronounce vnto his *Elect*. *Come ye blessed of my Father, inherit the kingdome prepared for you from the beginning of the world, for, &c.*

Come

Come yee.] Here is our blessed *union* with *Christ*, and by *him*, with the whole *Trinitie*.

Blessed.] Here is our *absolution* from all sinnes, and our plenary endowment with all *grace* and *happinesse*.

Of my Father.] Here is the *Author*, from whom, by *Christ* proceeds our *felicistie*.

Inherit.] Here is our *Adoption*.

The Kingdom.] Behold our *Birth-right* and possession.

Prepared.] See Gods *Fatherly care* for his chosen.

From the Foundation of the world.] O the *free*, eternall, and vnchangeable *Election* of GOD !

How much are those soules

*Rom. 9. 11.

bound to loue GOD, who of his meere good-will and pleasure, chose and loued them before they * had done either good or euill.

*Ioh. 10. 19.
1 Pct. 1. 8.

For, I was hungry, &c] O the Goodnesse of Christ, who takes notice of all the good-workes of his Children to reward them ! How great is his loue to poore Christians, who takes euery worke of mercy done to them, for his sake, as if it had beene done to himselfe ! Come yee to me, in whom yee haue beleued, * before yee saw me, and whom yee haue loued, and sought for with so much deuotion, and through so many tribulations. Come now, from labour to rest : from disgrace, to glory : from the iawes of death

death to the *soyes* of eternall
Life. For my sake yee haue
 beene **raied* vpon, *reuiled*,
 and *curfed*. But now it shall
 appeare to all those *curfed*
Esaus, that you are the true
Iacobs, that shall receiue your
heauenly Fathers blessing, and
blessed shall you be. Your **fa-*
thers, *mothers*, and *neereft kin-*
dred forsooke, and cast you
 off, for my *Truths sake*, which
 you maintained : but now
 **my Father* will be vnto you
 a *Father*, and you shall be
 his *Sonnes* and *Daughters*
 for euer. You were cast out
 of your *lands* and *linings*, and
 forsoke all for my sake, and the
Gospell : But that it may ap-
 peare that you haue not lost
 your *gaine*, but *gained* by
 your *losse* : in stead of an

* Mat. 5. 11.

* Psal. 27. 10.
 Mat. 19. 29.

* Ioh. 20. 17.
 2 Cor. 6. 18.

earthly inheritance and possessions, you shall possesse with mee the inheritance of my *heavenly Kingdome*: where you shall be for loue, *sonnes*; for birth-right, *heires*; for dignitie, *Kings*; for holinelle, *Priests*: and you may be bold to enter into the possession thereof *now*, because my Father prepared and kept it for you, ever since the first foundation of the world was laid.

Immediately, after this Sentence of *absolution* and *benediction*, every one receiveth his *crowne*, which *Christ* the righteous Judge puts vpon their heads; as the reward which hee hath promised of his *grace* and *mercy* vnto the *faith* and *good workes* of all them that loued that his appearing.

2 Tim. 4. 8.

1 Pet. 5. 4.

Apoc. 4. 4.

pearing. Then euery one taking his Crowne from his Head, shall lay it downe as it were at the Feet of Christ, and prostrating themselves, shall with one heart and voyce, in an heauenly sort and consort, say, Praise, and Honour, and Glory, and Power, and Thankes be vnto thee, O blessed Lambe, who sittest upon the Throne, wast killed, and hast redeemed vs to God by thy blood, and of euery kindred, and tongue, and people, and nation; and hast made vs vnto our God, Kings and Priests, to raigne with thee in thy Kingdome for euermore. Amen.

Then shall they sit in their Thrones and order, as Iudges of the Reprobates, and euill Angels : by approning, and

I 4 gining

Apoc. 4. 10.

Apoc. 5.

1 Cor. 6. 2. 3.
3. Sc.
Mat. 19. 18.

giving testimony to the righteous sentence and iudgement of *Christ the supream Iudge.*

After the pronouncing of the *Reprobates* sentence and condemnation, *Christ* vwill performe two solemne *Actions.*

Ioh. 17. 12.
14. 23. 24.

I The presenting of all the *Elect* vnto his Father. Behold *O righteous Father*, these are they whom thou gavest mee, I haue kept them, and none of them is lost. I gave them thy Word, and they beleued it, and the world hated them, because they were not of the world, euen as I was not of the world. And now Father, I will that those whom thou hast given mee, be with me where I am, that they may behold my glory, which thou hast given me, and that I may

Ioh. 12. 16.

may be in them, and thou in mee, that they may be made perfect in one, that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.

2 Christ, shall deliuer vp the Kingdome to GOD, euen the Father, that is, shall cease to execute his office of Mediatorship, whereby as he is King, Priest, Prophet, and supream head of the Church, hee suppressed his Enemies, and ruled his faithfull people, by his Spirit, Word, and Sacraments. So that his Kingdome of grace ouer his Church, in this world ceasing; hee shall rule immediately as hee is GOD, equall vvith the Father, and the holy Ghost, in his Kingdome of Glory for euermore:

not that the dignitie of his *Manhood* shall be any thing *diminished*, but that the glory of his *Godhead* shall be more manifested: so that as hee is God, hee shall from thence forth, in *all fulnesse* without all *ext:rnall* meanes, rule *all in all*.

From this *Tribunall seate*, *Christ* shall arise, and vvith all his glorious Company of *Elect Angels* and *Saints*, he shall goe vp *triumphantly*, in order and array vnto the *beauen* of Heauens, with such a heauenly noise and Mulicke, that now may that Song of *David* be truely verified,

Psal. 47. 5. 6. God is gone vp with a triumph,
the Lord with the sound of the
7. Trumpets. Sing praises to God,
9. sing praises, sing praises vnto

our King, sing praises; for God is the King of all the Earth, he is greatly to be exalted. And that Marriage-song of Iohn: *Let vs be glad and reioyce, and giue honour to him, for the Marriage of the Lambe is come, and his Wife hath made her selfe ready, Alleluiah; for the Lord God omnipotent reigneth.*

The third and last Degree of the blessed state, of a regenerated man after death, begins after the pronouncing of the Sentence, and lasteth eternally without all end.

Medita-

Meditations of the blessed estate of a regenerated Man, in heauen ; after he hath receiued his sentence of Absolution, before the Tribunnall seate of Christ, at the last day of Iudgement.

2 Cor. 4. 17.

Rom. 8. 18.

Rom. 8. 17.

HEere my Meditation
 lazeleth, and my Penne
 falleth out of my hand : the
 one being not able to con-
 ceine : nor the other to de-
 scribe that most excellent
 blisse, and eternall weight of
 glory (whereof all the affli-
 ctions of this present life are
 not worthy) which all the E-
 lect shall with the blessed
 Trinity enioy: from that time
 that they shall be receiued
 with

with Christ as ioynt heires into that cuerlasting Kingdome of ioy.

Notwithstanding, we may take a scantling thereof, thus.

The holy Scriptures set foorth (to our capacity) the glorie of our eternall and heavenly life after death, in foure respects :

- 1 Of the *Place*.
- 2 Of the *Object*.
- 3 Of the *Prerogatives* of the Elect there.
- 4 Of the *effects* of those *Prerogatives*.

1 *Of the Place.*

THe place is the ^a *Hea-
uen of Heauens*, or the
^b *third Heauen*, called *Para-
dise*, whither *Christ*, (in his
humane

^a 1 King. 8.

^b 2 Cor. 12.
3-4.

Pfal. 19. 5.
Mat. 25. 10.

Aoc. 21. 2.
&c.

Verse 24. &
27.

Vcr. 13.

humane nature,) ascended
farre above all visible beaueus.
The Brideroomes chamber,
which by the firmament, as
by an azured curtaine spang-
led with glittering *starres* and
glorious *planets*, is hid : that
wee cannot behold it with
these corruptible eyes of
flesh. The *holy Ghost* (fra-
ming himselfe to our weakene-
esse) describes the glory of
that place, which no man can
estimate, by such things as
are most precious in the e-
stimation of man. And there-
fore likeneth it to a great and
a holy City, named the *bea-
uently Ierusalem*. Where *onely*
God, and his people, who are
saued, and written in the
Lambes booke doe inhabite :
all built of pure gold, like vnto
cleare

cleare glasse, or Chrystall: the
 walles of lasper stone: the foun-
 dations of the wals, with twelue
 manner of precious stones:
 having twelue gates, each built
 of one pearle: three gates to-
 wards each of the foure corner:
 of the world: and at each gate
 an Angell, (as so many Por-
 ters) that no vncleane thing
 should enter into it. It is foure
 square, therefore perfect, the
 length, the breadth, and height
 of it are equall, 12000. fur-
 longs every way, therefore glo-
 rious and spacious. Through
 the middest of her streets ever
 runneth a pure Riuer of the
 water of life, as cleare as Chri-
 stall, therefore wholesome. And
 of eith side of the riuer is the
 Tree of life, ever growing,
 which beares twelue manner
 of

Ver. 11.
 Ver. 19. 20.

Ver. 21.
 Ver. 23.
 Ver. 22.

Ver. 27.

Ver. 16.

Apo. 22. 1. 2.

of fruits, and gines fruit every
moneth, therefore fruitfull:
and the leanes of the tree is
health to the Nations, there-
fore healthy. There is there-
fore no place so glorious by
creation, so beautifull with de-
lectati-*n*, so rich in possession,
so comfortable for habita-
tion. For there the King, is
Christ: the law, is loue: the
honour, verity: the peace,
felicity: the life, eternity.
There is light without dark-
nesse; mirth without sad-
nesse; health without sick-
nesse; wealth without want;
credit without disgrace;
beauty without blemish; ease
without labour; riches with-
out rust; blessednesse with-
out miserie; and consolation
that neuer knoweth ende.

How

How truly may we cry out
 (with *David*) of this Citie,
Glorious things are spoken of
thee, O thou City of God! and
 yet all these things are spo-
 ken, but according to the
 weakenesse of our capacity.
 For heaven exceedeth al this
 in glory, *so farre* : as that no
tongue is able to expresse : nor
heart of man to conceive the
glory thereof : as witnesseth
Paul who was in it and sawe
 it. O let vs not then dote so
 much vpon these *woodden*
cottages, and houses of *moul-*
*din*g clay, which are but the
 tents of vngodlinesse and ha-
 bitation of sinners : but let
 let vs looke rather, and long
 for this *heavenly City*, whose
builder and maker is God :
 which he (*who is not ashamed*

Psal. 87.3.

1 Cor. 13.4.

1 Cor. 13.9.

Heb. 11. 10.

Heb. 11. 16.

to be called our God) hath prepared for vs.

2 Of the Obiect.

THE blisseful and glorious obiect of all intellectual, and reasonable creatures in heauen, is the Godhead, in Trinity of Persons; without which there is neither ioy, nor felicity: but the very fulnesse of ioy consisteth in enioying the same.

This Obiect wee shall enioy two waies.

1 By a beatificall vision of God.

2 By possessing an immediate communion with his diuine nature.

The ^a beatificall vision of GOD is that onely that can content the infinite minde of man.

^a Visio Dei
beatifica sola
est summum
bonum nostrum
Aug. lib. de
Trinit. cap.
13.

man. ^b For euery thing tendeth to his center. G O D is the center of the soule: therefore (like *Noahs Dove*) shee cannot rest, nor ioy, till shee returne and enioy him. All that G O D bestowed vpon *Moses*, could not satisfie his minde, vnlesse hee might see the face of G O D. Therefore the whole Church praieth so earnestly: *God be merciful vnto vs, and blesse vs & cause his face to shine vpon vs.* When *Paul* once had seen this blessed sight, he (euer after) counted all the riches, and glory of the world, (in respect of it) to be but *dung*. And all his life after was but a *fighting out* (*cupio dissolui*) *I desire to be dissolued, and to be with Christ.* And Christ prayed for

^b *Fecisti nos domine ad te inquietum a-
gitur est cor
nostrum do-
nec requies-
cat in te.*

Aug. Conf.
lib. 1. cap. 1.

Exod. 33. 13
&c.

Psal. 67. 1.
& 80. 19.

Phil. 3. 8. 11.

Phil. 1. 23.

Ioh. 17. 24.

Exod. 34. 29

Exod. 33. 23.

1 Cor. 13. 12

2 Cor. 3. 18.

1 Ioh. 3. 2.

for all his Elect in his *last* prayer: that they might obtaine *this blessed vision*. *Father, I will that they which thou hast given me be (where?) even where I am. (To what end?) that they may behold that my glory, &c.* If *Moses* face did so shine when he had beene with *G O D* but four-ry daies: and seene but his *backe parts*; how shall wee shine, when we shall see him *face to face* for ever? and *know him as we are known, and as he is*? Then shall the soule no longer be termed *Marah*, *bitternesse*, but *Naomi*, *beautifullnesse*: for the Lord shall turne her *short bitternesse*, to *eternall beauty and blessednesse*. *Ruth 1. 20.*

The second meanes to enjoy

joy this object, is, by hauing
 an *immediate*, and an *eternal*
communion with GOD in hea-
 uen. This we haue, first, by
 being (as members of Christ)
 vnited to his *manhood*: and by
 the *manhood* (personally vn-
 ited to the word) we are vnited
 to *him*, as he is GOD: and (by
 his Godhead) to the *whole*
Trinity. Reprobates at the
 last day shall see GOD (as a
 iust *Iudge*) to punish them:
 but (for lacke of this Com-
 munion) they shall haue nei-
 ther *grace* with him, nor *glo-*
ry from him. For want of
 this communion; the Diuels
 (when they saw Christ) cri-
 ed out, *Quid nobis tecum?*
What haue we to doe with thee,
O Sonne of the most high God?
 But (by vertue of this Com-
 munion)

Mark. 3. 7.

Ruth. 3. 9.

Gen. 15. 1.

Ioh. 17. 20.

21.

1 Cor. 15. 28

munion) the penitent soule may boldly goe and say vnto Christ, as Ruth vnto Boaz:) Spread, O Christ, the wing of the garment of thy mercy ouer thine handmaide: for thou art my kinsman. This Communion God promised Abraham, when hee gaue him himselfe for his great reward. And Christ praieeth for his whole Church to obtaine it. This communion Saint Paul expresseth in one word, saying: that God shall be all in all vnto vs. Indeed, God is now all in all vnto vs: but by meanes, and in a small measure. But in heaven, God himselfe immediatly, (in fulnesse of measure, without all meanes) will be vnto vs all the good things, that our soules and

and bodie can wish or delire.
He himselfe will be saluation,
 and *ioy* to our *soules*: *life* and
health to our *boies*: *beauty*
 to our *eyes*: *musicke* to our
eares: *honey* to our *mouthes*:
perfume to our *nostrils*: *meat*
 to our *bellies*: *light* to our
understandings: *contentment*
 to our *willes*; and *delight* to
 our *hearts*; and what can be
 lacking where *GOD himselfe*,
 will be the *soule of our soules*?
 Yea all the strength, wit,
 pleasures, vertues, colours,
 beauties, harmony, & good-
 nesse, that are in men, beasts,
 fishes, fowles, trees, hearbes,
 and all creatures, are nothing
 but sparkles of those things,
 which are in *infinite perfecti-*
on in GOD. And *in him* we
 shall enioy them, in a farre

more

Anima ani-
mæ erit De⁹.
 Bera.

Non potest
summum rerū
conditor in se
non habere,
quæ rebus a
se conditū de-
dit: quem-
admodum sol
astris. Hugo
 lib. 4. de a-
 nima cap. 15

Apoc. 21. 23

more perfect, and blessed manner. Hee himselfe will then supply their vse: nay, the best creatures (which serue vs now) shall not haue the honour, to serue vs then. There will be no neede of the Sunne, nor of the Moone, to shine in that Citie: for, the glory of God doth light it. No more will there be any neede, or vse, of any creature, when we shall enioy the Creator himselfe.

When therefore wee behold any thing that is *excellent* in any Creatures, let vs say to our selues; how much more *excellent* is hee vwho gaue them this *excellencie*! When wee behold the *wisdom* of men who over-rule creatures *stronger* then themselves;

selues; *out-runne* the Sunne
and Moone in discourse, pre-
scribing *many yeeres* before,
in what courses they shall be
eclipsed: let vs say to our
selues, how *admirable* is the
wisedome of GOD, who made
men so wise! When we con-
sider the *strength* of *Whales*
and *Elephants*, the tempests
of *Windes*, & terror of *Thun-*
der; let vs say to our selues,
how *strong*, how *mighty*, how
terrible is that GOD that
makes these mighty & feare-
full Creatures! When wee
taste things that are delicate-
ly *sweete*, let vs say to our
selues, oh, how *sweete* is that
GOD, from vvhom *all* these
Creatures haue receiued this
sweetnesse! When we behold
the admirable *colours* which

Seneca de
beneficijs. lib.
2. cap. 29.

K

are

are in *Flowers* and *Birds*, and the lovely beauty of *Women*, let vs say, how faire is that GOD that made these so faire !

Judg. 2. 5.

And if our louing GOD hath thus provided vs so many *excellent* delights, for our passager through this *Barren*, or valley of teares ! what are these pleasures which he hath prepared for vs, when wee shall enter into the *palace* of our *Masters* joy ! How shall our *Soules* be there rauished with the love of so lovely a GOD ! So glorious is the *object* of heavenly *Saints* ! So amiable is the sight of our gracious *Sanctour* !

3 Of

3 *Of the Prerogatives which
the Elect shall enjoy in
Heaven.*

BY reason of this commun-
nion with GOD, the elect
in Heaven shall haue foure
super-excellent prerogatives.

1 They shall haue the
Kingdome of heauen for their
inheritance : and they shall
be free Denizons of the bea-
uently *Ierusalem*. S. Paul (by
being a free citizen of *Rome*)
escaped whipping; but they,
who are once free Citizens of
the heauenly *Ierusalem*, shall
euer be freed from the whips
of eternall torments. For this
freedome vvas bought for
vs, not with a great summe of
money, but with the precious
blood of the Sonne of God.

Mat. 25.
1 Pet. 1. 4.
Ephes. 2. 19.
Hebr. 12. 22.

Act. 22. 26.

Act. 22. 28.

1 Pet. 1. 18.

K 2

2 They

Apoē. 5. 10.
1 Pet. 2. 9.
Rom. 16. 10.

1 Pet. 2. 5.
Heb. 13. 15.

Mat. 13. 43.

Phil. 3. 21.

Act. 22. 6.

2 They shall be all *Kings* and *Priests*. *Spiritual* Kings, to raigne vwith *Christ*, and to triumph ouer *Sathan*, the *World*, and *Reprobates*: and *spiritual* *Priests*, to offer vn- to *God* the *Spiritual* *Sacrifice* of *Praise* and *Thanksgiving* for euermore. And therefore they are said to vveare both *Crownes* and *Roabes*. Oh what a comfort is this to *poore Parents*, that haue many *Children*! If they breede them vp in the feare of *God* to be true *Christians*: then are they *Parents* to so many *Kings* and *Priests*.

3 Their bodies shall *shine* as the brightnesse of the *Sun* in the *Firmament*: like the glorious *Body* of *CHRIST*, which shined *brighter* then the

the Sunne at noone, when it appeared to *Paul*. A glimpse of which glorious brightnesse appeared in the bodies of *Moses* and *Elias* transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious body*; yea, a *spirituall body*, not in *substance*, but in *quality*: preserved by *spirituall meanes*, and hauing (as an Angell) *agilitie* to ascend or descend. Oh vvhat an honour is it that our bodies (falling *more vile* then a *carrion*) should thus arise in *glory*, like vnto the body of the *Sonne of God*!

4 Lastly, they (together with all the holy Angels) *there*, keepe (without any labour to distract them) a

K 3 *perfectuall*

Luke 9.31.
Marke 9. 3.

1 Cor. 15. 43.

Ver. 44.

1 Theſ. 4. 1.

perpetuall Sabbath, to the glory, honour, and praise of the aye-blessed *Trinitie*, for the *creating, redeeming*, and and *sanctifying* of the church: and for his power, wisdom, iustice, mercy, and goodnes, in the *gouernment* of Heauen and Earth. When thou hearest a sweet Consort of *Musicke*, meditate how happy thou shalt be. when (vvith the Quire of heauenly *Angels* and *Saints*) thou shalt sing a part in that spirituall *Allelusah*, on that *eternall blessed Sabbath*, where there shall be such *varietie* of pleasures, and *sarietie* of ioyes; as neuer knowne *tediuousnesse* in doing, nor *end* in delighting.

4 *Of the effects of those prerogatives.*

From these prerogatives there will arise to the Elect in heaven, five notable effects.

1 **T**hey shall know G O D, with a perfect knowledge, so farre as Creatures can possibly comprehend the *Creator*. For there wee shall see; the *Word*, the *Creator*; and in the *Word*, all creatures that by the *Word* were created: so that wee shall not neede to learne of the things which were made; the knowledge of *him* by whom all things were made. The *excellentest* creatures in this life, are but as a darke

K 4 vaile

1 Cor. 1. 12.
Aug. soliloq.
cap. 36.

*Nihil natum
in terra, nihil
ignotum in
celo*

1 Cor. 13. 12

2 Cor. 3. 16.

*Res vera sunt
in mundo in-
uisibili, in
mundo visi-
bili umbra
verum.* Her.

vaile, drawne betwixt GOD and *vs*: but when this *vaile* shall be drawne aside; then shall we see GOD face to face, and know him as wee are knowne.

We shall know the power of the *Father*, the wisdom of the *Sonne*, the grace of the *holy Ghost*; and the indivisible nature of the blessed *Trinity*. And in him we shall know not onely *all our friends* (who dyed in the faith of Christ) but also *all the faithfull that ever were*, or shall be: For,

Luk. 13. 28.

Christ tels the *Iewes*, that they shall see, *Abraham*; *Isaac*, and *Jacob*, and *all the Prophets*, in *th: kingdome of God*: therefore wee shall know them.

2 *Adam*

2 *Adam* in his innocency knew *Eve* to be bone of his bone, and flesh of his flesh, alſoone as he awaked. Much more then ſhall we know our kindred, when we ſhall awake perfected and glorified in the reſurrection.

Gen. 2. 23.

3 The Apoſtles knew *Chriſt* after his reſurrection and the *Saints* which roſe with him, and appeared in the holy City.

Mat. 27. 53.

4 *Peter, James, and Iohn*, knew *Moſes* and *Elias* in the tranſfiguration: how much more ſhall wee know one another, when wee ſhall be all glorified?

Mat. 17. 4.

5 *Dines* knew *Lazarus* in *Abrahams* boſome: much more ſhall the Elect know one another in heauen.

Luk. 16. 23.

Mat. 19. 28.

1 Cor. 6. 2. 3.

1 Cor. 13. 12

*August. ad
Italicam vi-
duam. Epist. 6*

6 Christ saith, that the twelue *Apostles* shall sit vp-
on twelue *thrones*, to iudge
(at that day) the 12. *Tribes* :
therfore they shal be known,
and consequently the rest of
the *Saints*.

7 *Paul* saith, that at that
day we shall know as wee are
knowne of God : and *Augu-
stine* (out of this place) com-
forteth a Widow, assuring
her, that as in this life, shee
saw her husband with *exter-
nall eyes* ; so in the life to
come, shee should know his
heart, and what were all his
thoughts and imaginations.
Then husbands and wiues,
looke to your actions and
thoughts : For all shall be
made manifest one day. See 1.
Cor. 4. 5.

8 The

8 The faithfull in the old Testament, are said to be gathered to their *Fathers*: therefore the knowledge of our friends remaines.

Gen. 25. &
35.
2 King. 22.

9 *True neuer falleth away*: therefore knowledge, the ground thereof, remaines in another life.

1 Cor. 13. 8.

10 Because the last day shall be a declaration of the iust judgement of God: when he shall reward *euery man according to his workes*: and if euery mans work be brought to light, much more the worker. And if wicked men shall account for euery idle word, much more shall the idle *speakers* themselues be knowne. And if the persons be not knowne, in vaine are the *workes* made manifest.

Rom. 2. 5.
Apo. 22. 12.
Eccl. 12. 14.

Rom. 2. 16.

Mat. 12. 36.

There-

2 Cor. 5. 10.

Therefore (saith the Apostle) *Euery man shall appeare, to account for the worke that hee hath done in his body, &c.* See *Wisdom* Chapter 5. 1. Though the respect of diuersities of degrees, and callings in *Magistracy*, *Ministry*, and *Oeconomy* shall cease; yea *Christ* shall then cease to rule, as he is *Mediator*, and rule all in all, as *hee is God* equall with the Father, and the holy Ghost.

1 Cor. 15. 24
28.

1 Cor. 13. 11

The greatest *knowledge* that men can attaine vnto in *this life*, comes as farre short of the *knowledge* which wee shall haue in *heauen*: as the knowledge of a *childe*, that cannot yet speake plaine, is to the knowelge of the greatest *Philosopher* in the *World*.

World. They who thirst
for *knowledge*; let them long
to be students of this *Univer-*
sity. For all the *light* by which
wee know any thing in this
world, is nothing but the ve-
ry *shadow of God* : but when
we shall know G O D in hea-
uen, wee shall, in him, know
the *manner* of the worke of
the *creation*, the *mysteries* of
the worke of our *Redempti-*
on : yea, so much knowledge
as a *Creature* can possibly
conceiue and comprehend
of the *Creator* and his works.
But whilest wee are in *this*
life, wee may say with *Iob*.
How little a portion beare wee
of him ? And assure our selues
with *Syracides*, that *There are*
hid yet greater things then
these be, and that wee haue
scene

Lumen est
umbra Dei
& Deus est
lumen lumen
is. Plato.
Poli. 6.

Iob 28. 14.

Eccles. 43.
32.

seene but a few of Gods works.

1 Cor. 13. 12.

2 They shall loue God with as *perfect* and *absolute* loue, as possibly a *creature* can doe. The manner of louing God, is to loue him *for himselfe*; the *measure*, is to loue him *without measure*. For in this life (*knowing God but in part*) we loue him but in *part*: but when the Elect in heauen shall *fully* know God, then they will *perfectly* loue God. And (for the infinite causes of loue, which thy shall know to be in him) they shall be infinitely ravisht with the loue of him.

Psal. 16. 11.

3 They shall be filled with all manner of *dixine pleasures*. *At thy right hand* (saith David) *there are pleasures for euermore*: Yea, they shall

*shall drinke (saith he) out of
the river of pleasures. For as-
soone as the soule is admit-
ted into the actual fruition of
the beatificall presence of
God: shee hath all the good-
nesse, beauty, glory, and per-
fection of all creatures (in all
the world) vnited together,
and at once presented vnto
her in the sight of God. If
any be in love, there they shall
enjoy that which is more a-
miable: if any delight in faire-
nesse, the fairest beauty is but
a dusty shadow to that: he that
delights in Pleasures shall
there finde infinite varieties,
without either interruption
of griefe, or distraction of
paine: Hee that loueth ho-
nour, shal there enjoy it, with-
out the disgrace of cankred
enuy*

enuy; he that loueth *treasure*, shall there possesse it, and neuer be *beguiled* of it. There they shall haue *knowledge*, void of all *ignorance*: *health*, that no *sicknes* shall impaire: and *life*, that no death can *determine*. In a word looke how farre this *wide world*, surpasseth for *light*, *pleasures*, & *comfort*, the darke and narrow *womb* wherein thou wast conceived a *childe*: so much doth the *world to come* exceede in *ioyes*, *solace*, & *consolation*, this *present world*. Now *happy* then shall wee be, when this life is *chaged*, & we thither *translated*

4 They shall be replenished with an *unspeakeable ioy*. In *thy presence* (saith *Dauid* is the *fulnesse of ioy*. And this ioy shall arise, *chiesly* from the

Psal. 16. 11.

vision

vision of God: and partly from the sight of all the holy *Angels*, and blessed *soules* of iust and perfect men, who are in blisse and glory with him.

But especially from the blissefull sight of *Iesus* the *Mediator* of the *New Testament*, our *Emmanuel*, God made man. His sight will be the chiefe cause of our blisse, and ioy. If the *Israelites* in *Ierusalem* so shoyted for ioy that the earth rang againe, to see *Salomon* crowned; how shall the *Elect* reioice in heauen to see *Christ* the true *Salomon* adorned with glory? If *Iohn Baptist* at his presence did leape in his mothers wombe for ioy; how shall wee exult for ioy, when he will be not onely with vs, but in vs in hea-

Heb. 12. 24.

1 Reg. 1. 40.

Luk. 1. 44.

Ioh. 17. 23.

Mat. 2. 10.

Luk. 2. 28.

Luk. 2. 46.
*Facilius di-
 cere possum^{us}
 quid ibi non
 sit, quam
 quid ibi sit.*
 Aug. de
 symb. lib. 3.
 1 Cor. 2. 9.
 Mat. 25. 21.

heaven? If the *wise men* re-
 ioyced so greatly to finde
 him, a *Babe*, lying in a manger;
 how great shall the ioy of
 the *Elect* bee, to see him sit
 (as as King) in his *celestiall*
throne? If *Simeon* was so glad
 to see him, an *Infant*, in the
Temple presented by the
 hands of the *Priest*; how
 great shall our ioy be to see
 him a *King*, ruling all things
 at the *right hand* of his *Fa-
 ther*? If *Ioseph* and *Mary*
 were so ioyfull to finde him
 in the *middest* of the *Doctors*
 in the *Temple*; how glad shal
 our soules be to see him sit-
 ting as *Lord* among *Angels*
 in heaven? This is that ioy
 of our Master, which (as
 the Apostle saith) *the eye*
hath not seene, the eare hath

not

not heard, nor the heart of man
can conceive : which because
it cannot enter into vs, vvee
shall enter it.

5 Lastly, they shall enioy
this blissefull and glorious
estate for euermore. There-
fore it is termed *euermore*
life : and Christ saith, *that our*
ioy shall no man take from vs.

Ioh. 16. 22.

All other ioyes (be they ne-
uer so great) haue an end.

Assuermus Feast lasted an
hundred and eightie daves ;
but hee, and it, and all his
ioyes are gone. For mortall
man to be *assumed* to hea-
uently glory, to be *associated*
to Angels, to be *satiated* with
all delights and ioyes, (but
for a time) were much : but
to enioy them *for euer*, with-
out intermission of end, who
can

Heb. 1. 4.

^aPhil. 3. 8.^bAct. 2. 45.

can *heare* it, and not *admire* it! who can *use* of it, and not be *amazed* at it! All the Saints of Christ (as soone as they felt once but a true taste of these eternall ioyes) counted all the *riches* and *pleasures* of this life to be but ^a *losse* and *dung* in respect of that. And therefore (with vncessant prayers, fasting, almes-deedes, teares, faith, and good life) they laboured to ascertain themselves of this eternall life: and (for the loue thereof,) they ^b *willingly* either *solde*, or parted with all their earthly goods and possessions.

Christ calleth all *Christians Merchants*, Luke 19. and eternall life a precious *pearle*, which a wise Merchant will pur-

purchase, though it cost him
all that hee hath. *Mat. 13.*

Alexander hearing the report of the great riches of the Eastern country, diuided forth-with among his Captaines and Souldiers, all his Kingdome of *Macedonia*: *Hephaestion* asking him what hee meant in so doing; *Alexander* answered, that he preferred the riches of *India*, (whereof hee hoped shortly to be Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians then preferre the eternall riches of Heauen, so greatly renowned, (vvhich they shall enioy ere long) before the corruptible trash of the earth, which last but for a season?

Plutar. Apotheg. Regum.

Abra-

- Abraham* and *Sarah* left their owne Country and possessions, to *c* looke for a *Citie*, whose builder and maker is *God*, and therefore bought no land, but onely a place of buriall. *David* preferreth *d* one day in this place, before a thousand else-where : yea, to be a doore-keeper in the house of *God*, rather then to dwell in the richest tabernacles of wickednesse. *Elias* earnestly *e* besought the Lord to receiue his soule into his Kingdomes, and went willingly (though in *f* a fiery Chariot) thither. *Paul* (having once scene heauen) continually *g* desired to be dissolued, that hee might be with *Christ*. *Peter* (having spyed but a glimpse of that eternall glory

ry in the Mount.) wished, that
hee might dwell there all the
dayes of his life, saying, ^h *Ma-
ster, it is good for vs to be here.*
How much better doth *Peter*
now thinke it to be in *heauen*
it selfe? *Christ* (a little before
his death) prayeth his Father
ⁱ *to receive him into that ex-
cellent glory.* And the Apostle
witnesseth, that (^k *for the ioy
which was set before him*) he
endured the *Crosse*, and despi-
sed the *shame*. If a man did
but once see those *ioyes*, (if it
were possible,) hee would en-
dure an hundred deaths to
enjoy that happinesse but one
day.

S. Augustine saith, that he
would be content, to endure
the torments of hell to gaine
this ioy, rather then to lose it.

Ignatius

^h *Mat. 17. 4.*

ⁱ *Ioh. 17. 5.*

^k *Heb. 12. 2.*

*Serm. 31. de
Sanctis.*

Hier. in Catalogo.
Iren. lib. 3.
const. Valen.

Euseb. lib. 4.
cap. 16.

Nazianz. de
de vita Basil.

Ignatius (Paulus Scholler)
being threatned (as hee vvas
going to suffer,) vvith the
crueltie of torments, answered
with great courage of
Faith: *Fire, Gallows, Beasts,*
breaking of my bones, quar-
tering of my members, crushing
of my body, all the torments of
the Diuell together, let them
come vpon me, so I may enioy
my Lord Iesus and his King-
dome. The like constancie
shewed *Polycarpe*, who could
not by any terrors of any
kinde of death, be moued to
deny *Christ* in the least mea-
sure. With the like resolution
answered *Basil* his persecu-
tors, when they would terrifie
him with death; *I will neuer*
(said hee) feare death, which
can doe no more then restore
mee

mee to him that made me. If Ruth left her owne country, and followed Naomi her Mother in Law, to goe and dwell with her in the Land of Canaan, (which was but a type of heauen,) onely vpon the same which she heard of the God of Isræll (though shee had no promise of any portion therein,) how shouldest thou follow thy holy mother the Church, to go vnto Christ into the heauenly Canaan, wherein God hath giuen thee an eternall inheritance, assured by an holy Couenant made in the words of God, signed with the bloud of his Sonne, and sealed with his Spirit and Sacraments ? This shall be thine eternall happinesse in the Kingdome of heauen, where

L thy

Ruth 1. 16.

thy *life* shall be a communion with the blessed *Trinitie*, thy *ioy* the presence of the *Lambe*, thy *exercise* singing, thy ditty *Alleluiah*, thy *conforts*, *Saints* and *Angels*: where *youth* flourisheth that neuer waxeth *olde*; *Beautie* lasteth that neuer *fadeth*; *loue* aboundeth that neuer *cooleth*; *health* continueth that neuer *slaketh*; and *life* remaineth, that neuer *endeth*.

Meditations directing a Christian how to apply to himselfe, without delay, the fore-said knowledge of GOD and himselfe.

THou seeest therefore. *O man*, how *wretched* and *curst* thy state is, by *corruption*

tion of nature, without *Christ*:
 inſomuch that whereas the
 ſcriptures doe liken wicked
 men, vnto *Lyons, Beares,*
Bulls, Horſes, Dogges, and
 ſuch like ſauage Creatures in
 their liues: it is certaine, that
 the condition of an *vnrege-*
nerated man, is in his death
 more vile then a *Dogge*, or
 the filthieſt Creature in the
 world: for the *Beaſt* (being
 made but for mans *uſe*) when
 hee *dyeth* endeth all his mi-
 ſeries with his *death*. But man
 endued with a *reaſonable* and
 an *immortall Soule*, made af-
 ter *Gods Image*, to ſerue *God*,
 when hee *ends* the miſeries
 of this life, muſt *account* for
 all his miſdeedes, and begin
 to endure thoſe miſeries that
newer ſhall know *end*. No

creature but *man* is liable to yeeld at his death an *account* for his life. The brute Creatures, not hauing reason, shall not be required to make any *account* for their *deedes*: and good *Angels*, though they haue *reason*, yet shall they yeeld *no account*, because they haue *no sinne*. And as for euill *Angels*, they are, without *all hope*, already *condemned*; so that they neede not make any *further accounts*. *Man* onely in his *death*, must be Gods *accountant* for his *life*.

On the other side, thou seest (O *Man*) how *happy* and *blessed* thy estate is, being truly reconciled vnto God in *Christ*, in that through the restoration of

Gods

Gods Image, and thy restitution into thy *soveraigntie* over other *Creatures*, thou art in this life *little inferiour* to the *Angels*, and shalt be in the life to come *equal* to the *Angels*; yea. in respect of thy Nature, exalted, by a *personall union* to the *Sonne of God*, and by him, to the glory of the *Trinitie*: *superiour* to the *Angels*: a *Fellow-Brother* with *Angels* in *spirituall grace* and *everlasting glory*.

Thou hast seene how glorious and perfect *God* is, and how that all thy chiefe *blisse* and *happinesse* consisteth in having an eternall *communion* with his *Majestie*.

Now therefore (O *impenitent Sinner*) in the bowels

of *Christ Iesus* I entreat thee; nay, I *coniuere* thee, as thou tenderest thy owne saluation, seriously to consider with mee, how false, how vaine, how vile are those things, which still retaine and chaine thee in this wretched and cursed estate, wherein thou liuest: and doe hinder thee from the fauour of *God*, and the hope of eternall life and happinettie.

Meditations on the hinderances, which keepe backe a sinner from the practise of Pietie.

THose *Hinderances* are chiefly seauen.

I. *An ignorant mistaking of the true meaning of certaine places of the holy Scripture,*
and

and some other chiefe grounds
of Christian Religion.

The Scriptures mistaken
are these.

1. *Ezek. 33. 14. 16. At
what time soever a sinner re-
penteth him of his sinne, I will
blot out all, &c.* Hence the
carnall Christian gathereth:
*That he may repent when hee
will.* It is true: Whensoever
a sinner doth repent, G O D
will forgive: but the text saith
not, that a sinner may repent
whensoever he will, but when
G O D will give him grace.
Many (saith the Scripture)
when they would have repen-
ted were rejected; and could
not repent, though they sought
it carefully with teares. What
comfort yeelds this Text to
thee, who hast not repen-

L 4 red

Heb. 12. 17.
Luk. 13. 24.
27.

ted, nor knowest whether thou shalt haue *grace* to repent heereafter?

2 *Math. 11.26.* Come vnto mee all you that labour and are heavy laden, and I will giue you rest. Hence the lewdest man collects, that he may come vnto Christ when he list. But he must know; That no man euer comes to Christ, but hee, who (as Peter saith) *Having knowne the way of righteousness, hath escaped the pollutions of the world, through the knowledge of our Lord & Saviour Iesus Christ.* To come vnto Christ is to repent and belcne. And this no man can doe, except his heavenly father draweth him by his *grace*.

2 Pet. 2. 20.
21.

Isa. 1. 18.
Ioh. 6. 35.
Ioh. 6. 44.

3 *Rom. 8. 1.* There is no
con-

condemnation to them which are in Christ Iesus. True. But they are such, who walke not after the flesh (as thou dost) but after the spirit, which thou diddest neuer yet resolue to doe.

4 1 Tim. 1. 15. Christ Iesus came into the world to saue sinners, &c. True. But such sinners who like Paul are conuerted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that Grace of God which bringeth saluation vnto all men, teacheth vs, that denying vngodlinesse and worldly lusts: we should liue soberly, righteously, and godly in this present world.

TIT. 2. 11. 12.

5 Prov. 25. 26. A iust man falleth seauen times in a day

L 5

day

Psal. 34. 14.

day, and riseth, &c. [In a day] is not in the Text: Which meanes not falling into sinne, but falling into trouble, which his malicious *enemie* plots against the iust: and from which God deliuers him. And though it meant falling in, and rising out of sinne; what is this to thee? whose *fall*es all men may see every day: but neither God nor man can at any time see thy rising againe, by repentance?

6 Isay 64. 6. All our *righteousnes* are as filthy rags. Hence the carnall Christian gathers: That seeing the best *workes* of the best *Saints* are no better; then his are good enough: and therefore hee needes not much grieue, that his deuotions are

10

so imperfect. But *I say* meanes
not in this place, the righte-
ous *work* of the *Regenerate*,
as *seruent prayers* in the
name of *God*: *charitable*
almes from the bowels of
mercy: *suffring* in the *G* *spels*
defence, the spoile of *goods*,
and spilling of *blood*, and such
workes, which *Paul* calles
the *fruit of the spirit*. But the
Prophet making an humble
confession in the name of the
lewish Church, when she had
fallen from *G O D* to *Idola-*
try, acknowledgeth that
whilest they were by their fil-
thy sinnes separated from
G O D, as *leapers* are by their
infected sores and polluted
cloathes from men: their
charest righteousness could
not be but *abhorrible* in his
light.

Gal 5.22.

^a Apo. 3. 8.
^b Apo. 19. 8.
^c Ier. 13. 23.
^d Zach. 3. 4.

sight. And though our best
 works compared with *Christs*
righteousnesse are no bet-
 ter then *uncleane ragges*;
 yet in *Gods* acceptation, for
Christs sake, they are called
^a *white rayment*, yea, ^b *pure*
fine linnen and shining, farre
 vnlike thy ^c *Leopards spots*,
 and ^d *filthy garments*.

^e Gal. 2. 15.

7 *Iam. 3. 2. In many things*
we sinne all. True. But Gods
children sinnes not in all
things as thou doest, without
either bridling their lusts, or
mortifying their corruptions.
And though the reliques of
sinne, remaines in the dearest
children of God, that they
had neede dayly to cry, Our
Father which art in heauen,
forgiue vs our trespasses. Yet
in the New^e Testament none
 are

are properly called *Sinners*, but the *unregenerate*. But the *Regenerate*, in respect of their zealous *endenour* to serue God in vnfained holinesse, are euery where called *Saints*. Insomuch that *Saint Iohn* saith, that *whosoever is borne of God sinneth not*. That is, liueth not in wilfull filthinesse, suffering sinne to *raigne* in him as thou doest. Deceiue not thy selfe with the name of a *Christian*: vvhosoever liueth in any *customary grosse sinne*, he liueth not in the state of *Grace*. Let therefore, saith *Paul*, *euery one that nameth the name of Christ, depart from iniquity*. The *Regenerate* sinne, but of frailty, they *repent*, and God doth *pardon*: therefore they sinne
not

Rom. 5.8.
Ioh. 9.31.

1 Ioh. 3.9.
1 Ioh. 5.18.

2 Tim. 2.19.

1 Ioh. 5. 16.

Ibid.

Math. 7. 22.
23.

not to death. The Reprobate sinne *maliciously, wilfully, and delight* therein, so that by their good will sinne: shall leaue them before they will leaue it. They will not *repent*, and God will not *pardon*. Therefore their sinnes are *mortall*, saith Saint Iohn: Or rather *immortall*, as saith S. Paul, *Rom. 2. 5*. It is no excuse therefore to say wee are all *sinners*. True Christians thou seest are all *Saints*.

8 Luk. 23. 43. The Thiefe converted, at the last gaspe was receiued to *Paradise*: What then? if I may haue but time to say when I am dying, *Lord haue mercy vpon me*, I shall likewise be saued. But what if thou shalt not? And yet *many in that day shall*

(a)

say, Lord, Lord, and the Lord will not knowe them. The Thiefe was *saues*, for he repented; but his fellow had no grace, to repent, and was damned. Beware therefore, lest trusting to late Repentance at thy last end on earth: thou be not driuen to repent too late, without ende in Hell.

9. 1 Job. 1. The blood of Iesus Christ cleaseth vs from all sinne, And 1 Job. 2. 1. If any man sinne we have an Advocate wth the Father, Iesus Christ the righteous, &c. O comfortable! But heere what Saint Iohn saith in the same place, My little children these things I write vnto you that yee sinne not. If therefore thou leanest thy sinne, these comforts

forts are thine: else they belong not to thee.

10 *Rom. 5. 20. Where sinne abounded, Grace did abound much more. O sweet! But heare what Paul addeth. What shall wee say then? shall we continue in sinne that Grace may abound? God forbid. How shall we that are dead to sinne live any longer therein? Rom. 6. 1. 2. This place teacheth vs not to presume: but that we should not despaire. None therefore of these promises, promiseth any grace to any: but to the penitent heart.*

The grounds of Religion mistaken are.

1 From the doctrine of Iustification by faith onely: a carnal Christian gathereth: *That good workes are not necessary.*
he

he commends others, that do good works, but he perswads himself, that he shall be saued by his *faith*, without doing any such matters. But he should know that though good works are not necessary to *Iustification*: yet they are necessary to *saluation*; for, *We are Gods workmanship, created in Christ Iesus vnto good workes, which God hath predestinated that wee should walke in them.* Whosoeuer therefore in yeres of *discretion*, bringeth not forth good works, after he is called, he cannot be saued: neither was he euer predestinated to life eternal. Therefore the Scripturs saith, that *Christ wil reward euery mā according to his workes.* *Christ* respects in the *Angels* of the 7. Churches

Ephes. 2. 10.

Fulke. Rhems.
Test: Annot.
on Eph. 2. 12.

Rom. 2. 6.
2 Cor. 9. 6.
Apo. 22. 12.
Apo. 2. & 3.

- ches nothing but their *works*. And at the last day he will giue the heavenly *Inheritance* onely to them who haue done *good works*;
- ^a in feeding the *hungry*, cloathing the *naked*, &c. At that day, ^b *Righteousnesse* shall weare the *Crowne*. No *righteousnesse*, no *Crowne*: No *good works* (according to a mans talent) no reward from God: vnlesse it be ^c *vengeance*. To be rich in *good works* is the *surest* foundation of our *assurance* ^d to obtaine *eternall life*. For *good works* are the true *fruits* of a true *faith* which apprehendeth *Christ* and his *obediunce*, vnto *Saluation*. And no other *faith* ^e *awaileth* in *Christ* but that which *worketh*

^a Mat. 25.^b 2 Tim. 4. 8.^c Rom. 2. 8.^d 1 Tim. 6. 19^e Gal. 5. 6.

ketb by iour. And but in the
act of *Iustification*, that Faith
which *onely iustifieth*, is * ne-
uer *onely*, but *ever* accompa-
nied with *good workes*, as the
Tree with his *fruits*, the *Sun*
with his *light*, the *Fire* vvith
his *heate*, and *Water* with his
moisture: and that *faith* which
doth not iustifie *her selfe* by
good workes before *Men*, is
but *a dead Faith*, which vvill
neuer iustifie a mans soule
before *God*. But a iustifying
faith, *purifieth the heart*, and
sanctifieth the whole man
throughout.

II. From the doctrine of
Gods eternall *Predestinati-*
on and vnchangeable decree,
hee gathereth, that if hee be
predestinated to be *saue*d, hee
cannot but be *saue*d: if to be
d~~am~~ned

* *Fides sola
non est sola.*

*Fides sola iu-
stificat, ut o-
culus solus
videt.*

Jam. 2. 26.

g A.C. 13. 9.

h A.C. 16. 18

1 Thes. 5. 23.

i Mat. 25. 34.

Eph. 1. 4.

Eccles. 3. 14.

61 Pet. 1. 16

e Rom. 8. 29.

30.
Iohn 15. 16.

d 1 Pet. 1. 2.

*Noli te in deo
primum qua-
rere, sed in
Christo, in quo
fi te per fidem
immensu, cer-
tas esto, te esse
electu.*

damned, no meanes can doe any good. Therefore all vvorkes of *Partie* are but in vaine: but hee should learne, that God hath predestinated to the means as well as to the end. Whom therefore GOD hath predestinated to be *saved*, which is the ^b end, hee hath likewise predestinated to be first called, iustified, and made conformable to the image of his Son, which is the ^c meanes. And they (saith ^d Peter) who are elect vnto salvation, are also elect vnto the sanctification of the spirit. If therefore vpon thy calling, thou conformest thy selfe to the Word and Example of Christ thy Master, & obeyest the good motions of the holy Spirit in leauing sinne, and living

a godly life: then assure thy
 selfe, that thou art one of
 those, who are *infalibly* pre-
 destinated to euerlasting sal-
 uation. If otherwise, blame
 not *Gods predestination*, but
 thine *owne sinne*, and rebel-
 lion. Doe thou but returne
 vnto God, and God will gra-
 tiously receiue thee, as the
 Father did the prodigall
 Sonne, and by thy conuer-
 sion it shall appeare both to
 *Angels and Men, that thou
 didst belong to his *Electiōn*.
 If thou wilt not, why should
 God saue thee?

III. When a carnall Chri-
 stian heares, *that man hath*
not free-will vnto good, he loo-
 seth the *reynes* to his owne
 corrupt will: as though it
 lay not in him to bridle or to
 sub-

e Luk. 15. 10
 f Verse 24.

* Magna
hom. liberi
arbitria vi-
res, cum con-
deretur ac-
cepit: sed eas
peccando a-
missa. Aug.
de spirit. &
lit. cap. 3.
Eccles. 7. 29.
Eccles. 15. 14
Homo malè
utens libero
suo arbitrio,
& se, & libe-
rū suam ar-
bitrium per-
didit. Aug.
Ench. ad
Laur. cap. 30
1 Cor. 3. 5.
Per lapsum,
arbitrii li-
bertas in na-
turalib' man-
ca, in super-
naturalibus
amissa est.
donec gratia
restituatur.

subdue it. *Implicitely*, making
God the authour of sinne, in
suffering man to runne into
this necessitie. But hee should
know, that God gaue *Adam*
free-will to stand in his *inte-
gritie if hee would: but *man*
abusing his free-will, lost
both *himselfe* and it. Since
the Fall, *Man* in his state of
corruption, hath Free-will to
euill, but not to good: for, in
this state, *we are not* (saith
the Apostle) *sufficient to think*
a good thought. And God is
not bound to restore vs what
wee lost so wretchedly, and
make no more care to reco-
uer againe. But, as soone as
a man is regenerated, the
Grace of God freeth his will
unto good, so that hee doth all
the good things hee doth,
with

with a Free-will : for so the
Apostle saith, that *God of his
owne good pleasure, worketh
both the will and the deede in
vs, who (as the Apostle ex-
poundeth)* *cleance our s. lues
from all filthinesse of the flesh
and spirit, and finish our sancti-
fication in the feare of God.*
And in this state, every true
Christian hath Free-will, and
as hee increaseth in grace, so
doth his will in freedome: for
*when the Sonne shall make vs
free, then shall wee be free in-
deede : and, where the Spirit
of the Lord is, there is liber-
tie: for the holy Spirit drawes
their mindes, not by coaction,
but by the cordes of Love,*
*Can. 1. 4. by illuminating their
mindes to know the truth; by
changing their hearts to love
the*

c. Phil. 2. 12.

13.

Altiagimus,
The will is
passive in re-
ceiuing the
first grace,
afterward a-
ctiue in all
goodnesse.
d 2 Cor. 7. 1.

e Tob. 8. 36.

*Liberum ar-
bitrium, non
nisi gratia
Dei efficitur.
liberū. Aug.
ad Colof. c. 7.
f Cor. 3. 17*

*Voluntas hu-
mana non li-
bertate gratiæ
consequitur,
sed gratia li-
bertatem.
Aug. de grat.
cap. 8.*

the knowne truth, and by *en-
abling* euery one of them, ac-
cording to the *measure* of
grace which hee hath recei-
ued, to doe the good which
he *loueth*. But thou wilt not
vse the *freedome* of thy will
so farre as GOD hath freed
it: for thou dost many times
wilfully against Gods Law,
to the hazard of thy Soule;
that, which if the *Kings* Law
forbad vnder the penaltie of
death, or losse of thy *worldly*
state thou *wouldest not* doe.
Make not therefore thy want
of *free-will* vnto good to be
so much the *cause* of thy
sinne, as thy want of a *louing*
heart to serue thy heavenly
Father.

IIII. When the naturall
man heares, *that no man* since
the

he fall, is able to fulfill the Law of God, and to keepe all his Commandements: He boldly presumes to sinne as others doe: hee contents himselfe with a few good thoughts: and if hee be not altogether as bad as the worst, hee concludes that hee is as truly regenerate as the best. And every voluntary refusall of doing good, or withstanding euill, he counts the impossibilitie of the Law. But he should learne that though since the Fall no man but Christ, who was both God and man, did or can perfectly fulfill the whole Law. yet every true Christian, as soone as hee is regenerated, begins to keepe all Gods Commandements in truth, though hee cannot

M

in

g Pl. 119. 112

h Joel. 2. 28.

29.

Zach. 12. 10.

Quod iubet,
i iust. Aug.

i 2 Cor. 8. 12

k 1 Ioh. 5. 3.

l Phil. 4. 13.

in absolute perfection. Thus with David, they apply their hearts to fulfill Gods Commandments alwayes unto the end. And then the ^h Spirit of grace vvhich was promised to be more abundantly poured forth under the Gospel, helpeth them in their good endenours and assisteth them to doe vvhath he commands them to doe. And in so doing, GOD accepteth their ⁱ good will and endenour, in stead of perfect fulfilling of the Law, supplying out of the merits of Christ, who fulfilled the Law for vs, whatsoever wanteth in our obedience. And in this respect S. Iohn saith, that ^k Gods commandments are not burdensome. And S. Paul saith, ^l I am able to doe all things through

through the helpe of him that
strengtheneth me. And Zachary
and Elizabeth are said, ^{mat}to
walk in all the Commande-
ments of the Lord, without re-
prooffe. Hereupon CHRIST
ⁿ commends to his Disci-
ples, the care of keeping his
Commandements, as the true-
est testimonie of our loue vn-
to him. So farre therefore
doth a man loue Christ, as
he makes conscience to walk
in his Commandements: and
the more vnto Christ is our
loue, the lesse will our paines
seeme in keeping his Law.
The Lawes curse which vn-
der the Olde Testament was
so terrible, is vnder the New,
by the death of Christ, abo-
lished to the regenerate. The
rigor which made it so vnpos-

mat Luk. 1. 6.

mat Joh. 15. 10

2

b Rom. 15. 18

i Col. 3. 5.

k Gal. 5. 24.

Rom. 6. 12.

13.

l Rom. 6. 4. 5

Rom. 8. 11.

m Gal. 5. 25.

n i Ioh. 5. 4.

o Iohn 8. 46.

sible to our nature before, is now to the new borne, so mollified by the Spirit, that it seemes facile and easie. The Apostles indeede pressed on the unconverted Iewes and Gentiles the impossibilitie of keeping the Law, by abilitie of nature corrupted. But when they haue to doe with regenerated Christians, they require to the Law (which is the rule of righteousness) trueⁿ obedience in word and deede: theⁱ mortifying of their members: the^k crucifying of the flesh, with the affections and lusts thereof: ^l resurrection to newnesse of life: ^m walking in the spirit: ⁿ ouercomming of the world by faith. So that though no man can say as CHRIST, ^o which of you can rebuke me

of

of sinne? yet every regenerate Christian can say of himselfe, which of you can rebuke mee of being an *Adulterer, whoremonger, swearer, drunkard, theefe, usurer, oppressor, proud, malicious, contentious, profaner of the holy Sabbath, a Lye, a neglecter of Gods publike Service*, and such like grosse sinnes! else hee is no true Christian. When a man casts off the conscience of being ruled by *Gods Law*, then GODD giues him over to be led by his *owne lusts*, the surest signe of a *reprobate* sense. Thus the Law vvhich since the Fall, no man by his *owne naturall abilitie* can fulfill: is fulfilled in *truth* of every regenerate Christian, through the *gracious assistance* of

2

p Rom. 1.24
28.

9 Rom. 8. 9.
&c.

Augustinus
opiat ut Pe-
lagius. agnos-
cat posse se-
gem praeferri
per gratiam
Christi, &
pacem fore
edict.

r Luk. 11. 13
Iames 1. 5.

*Deus magis
delectatur af-
fectu quam
effectu. Amb.*

9 *Christ's holy Spirit.* And this
Spirit GOD will give to eue-
ry Christian that will pray
for it, and *incline* his *heart* to
keepe his Lawes.

V. When the vnregene-
rated man heares that GOD
*delighteth more in the inward
minded then in the outward
man.* Then he faineth vvith
himselſe, that all *outward re-
uerence* and profession is but
eyther *superstitious* or *super-
fluous*. Hence it is that hee
seldome kneeleth in the
Church: that hee puts on
his hat at ſinging of *Psalmes*,
and the publike *Prayers*,
vvhich the profane varlet
would not offer to doe, in
the preſence of a Prince or a
Noble-man. And ſo that hee
keepe his minde vnto GOD,
hee

hee thinkes hee may *fashion* himselfe, in other things, to the *World*. Hee diuides his thoughts, and giues so much to GOD, and so much to his owne *lusts*: yea, hee will *diuide* with GOD the *Sabbot*. and vwill giue him almost the *one halfe*, and spend the other *wholy* in his owne *pleasures*. But know, ô carnall man, that Almighty GOD will not be serued by *halfes*, because hee hath created and redeemed the *whole man*. And as GOD detests the seruice of the *outward* man, without the *inward* heart, as *Hypocrisie*: so hee counts the inward seruice without all *externall* reuerence, to be meere *profanenesse*; hee requireth *both* in his worship. In prayer

Mat. 6. 1.

fore bowe thy *knees*, in wit-
 nesse of thy *humiliation*: lift
 vp thine *eyes* and thy *hands*
 in testimonie of thy *confi-*
dence: hang down thy *head*, &
 smite thy *breasts* in token of
 thy *contrition*, but especially
 call vpon God with a *sincere*
heart: serue him *holy*, serue
 him *wholy*, serue him *onely*,
 for God and the *Prince* of
 this *world*, are two *contrary*
Masters, and therefore no
 man can possibly serue both.

VI. The vnregenerated
 Christian, holdes the *hearing*
of the Gospell preached to be
but an indifferent matter,
 which he may vse or not vse
 at his pleasure: but who-
 soeuer thou art, that will be
 assured in thy heart that thou
 art one of Christs *elect sheepe*,
 thou

thou must make a speciall
care and conscience (if possi-
bly thou canst) to heare
Gods word preached: For first,
the preaching of the Gospell
is the *chuse ordinary meanes*
which GOD hath appointed
to conuert the soules of all
that hee hath ^a *predestinated*
to be saved : therefore it is
called ^a *the power of God vnto*
saluation, to euery one that be-
leeueth . And where this di-
uine ordinance is not, ^b *the*
people perish : and whosoever
shall refuse it, ^c *it shall be more*
tollerable for the Land of S -
dome and Gomorrha in the day
of Iudgement then for these
people. Secondly, the preach-
ing of the Gospell is the ^d *stan-*
dard or ensigne of Christ; to
which all Souldiers and elect
M e people

^a Acts 13.48.

^a Rom. 1.16.

^b Pro. 29.18

^c Mat. 10.25

^d Isa. 31.12.

people must *assemble* themselves. When this *Ensign* is displayed, as vpon the *Lords day*, hee is none of Christs people, that *c* flockes not vnto it: neyther shall any drop of the *i* *raue* of his *Grace* light on their soules. Thirdly, it is the *ordinary meanes*, by which the holy Ghost *g* begetteth *Faith* in our hearts, without *** which wee cannot please God. If the *bearing* of Christs *voce* be the chiefe marke of Christs *elect^b sheepe*, and of the *i* *Bridegroomes* friend; then must it be a searefull *marke* of a reprobate *k* *Goate*, cyther to neglect or contemne to heare the preaching of the Gospell. Let no man think this position foolish, for *l* *by this foolishnesse* of preaching

e Isa. 2. 2. 3.

f Zach. 14. 17

g Rom. 10. 14

* Heb. 11. 6.

h Ioh. 10. 27

i Ioh. 3. 29.

k Hebr. 2. 3.

l Ioh. 8. 47.

/ 1 Cor. 1. 21

preaching it pleaseth G O D to
 save them which beleene. Their
 state is therefore fearefull,
 who liue in peace, vvithout
 caring for the preaching of
 the Gospell. Can men looke
 for Gods Mercy, and despise
 his meanes?^m He (saith Christ
 of the Preachers of his Go-
 spell) *that despiseth you, despi-
 seth mee.* ⁿ *Hee that is of God,*
*heareth Gods words: yee there-
 fore heare them not, because ye
 are not of God.* Had not the
^o *Israelites heard Phineas*
message, they had neuer wept.
 Had not the *Baptist P preached*
ed, the Iewes had neuer mour-
ned. Had not they who *cru-*
cified Christ heard Peters
^q *Sermon,* their hearts had
 neuer beene pricked. Had not
 the *Ninevites heard Ionas*
preaching

^m Lu. 10. 16.

ⁿ Iohn 8. 47

^o Iudg. 2. 1.
 &c.

^p Luke 7. 32.
 33.

^q Acts 2. 37.

r Iohn 3.5.

s Pro. 28.9.

s Luke 13.5.

r preaching, they had neuer *repented*, and if thou wilt not *repent* and *repent*, thou shalt neuer be *saved*.

VII. The opinion that the Sacraments are but *bare signes & seales of Gods promise and grace vnto vs*, doth not a little hinder *Pietie*; whereas indeede, they are seales as well of our *Seruice and obedience vnto GOD*: which *seruice* if wee performe not *vnto him*, the Sacraments seale no *grace vnto vs*. But if wee receiue them vpon the resolution, to be his *faithfull and penitent Seruants*; then the Sacraments doe not onely *signifie and offer*, but also *seale and exhibite* indeede the inward *spirituall grace*, vvhich they outwardly *promise and represent*.

re, & sent. And to this end
Baptisme is called the ^v wash-
ing of regeneration, and renew-
ing of the Holy Goost: and the
Lords Supper, ^x The commu-
nion of the body and blood of
Christ. Were this truth be-
leeued, the holy Sacrament
of the Lords Supper would be
of more, and with greater reue-
rence received.

u Tit. 3. 5.

x 1 Cor. 10.
16.

VIII. The last and not
the least blocke, whereat Pie-
tie stumbleth in the course of
Religion, is by adorning vi-
ces with the names of Ver-
tues: as to call drunken car-
ousing, drinking of bealib;
spilling innocent blood, valer;
Gluttonie, hospitallie; Con-
snesse, chritineesse; Whore-
dome, louing a Mistresse; Sy-
monie, gratia; Pride, grace-
fulness;

dissembling, complement; children of *Belial*, good-fellowes; *Wrath*, hastinesse; *ribauldry*, *mirth*: So on the other side to call *Sobriety* in words and actions, *Hypocrisie*; *Almes-deedes*, *vaine-glory*; *Deuotion*, *Superstition*; *Zeale* in Religion, *Puritanisme*; *Humilitie*, *crouching*; scruple of *Conscience*, *precisenesse*, &c. and whilst thus wee call euill, good, and good euill; true *Pietie* is much hindered in her progresse. And thus much of the first hinderance of *Pietie*, by mistaking the true sense of some speciall places of Scripture, and grounds of Christian Religion.

*The second hinderance of
Pietie.*

2 *The euill example of
great*

great persons. The practice of
of whose prophane lives they
preferre for their imitation,
before the precepts of Gods
holy word. So that when they
see the greatest men in the state,
& many chiefe Gentlemen in
their Countrey to make nei-
ther care nor conscience to
heare Sermons, to receiue
the Communion, nor to san-
ctifie the Lords Sabbaths, &c.
But to be swearers, adulte-
rers, carousers, oppressours,
&c. Then they thinke, that
the vsing of these holy or-
dinances are not matters of
so great moment: for if they
were; such great and wise
men would not set so little
by them. Heereupon they
thinke that Religion is not a
matter of necessity. And
there-

therefore where they should like Christians *rowe* against the streame of impiety towards heauen : they suffer themselves to be carried with the multitude downe right to *Hell*, thinking it impossible that God will suffer so many to be damned. Whereas if the God of this world had not blinded the eies of their minds : the holy Scriptures would reach them, that

a 1 Cor. 1. 26

a Not many wise men, after the flesh, not many mighty, nor many noble are called, &c. but that for the most part, the

b Ioh. 11. 5.

c Mat. 19. 23.

24.

b poore receiue the Gospell, and that c fewe rich men shall be saued. And, That howsoeuer many are called, yet the chosen are but few. Neither did the multitude euer saue any

d Mat. 23.

from

from damnation. As God hath aduanced men in *greatness* aboue others, : so doth God expect that they in *religion* and *piety* should goe before others : otherwise *greatnesse abused* in the time of their *stewardship*, shal turn to their *greater condemnation* in the day of their *accounts*. At what time, *sinfull great* and mighty men, aswell as the *poorest slaves* and *bondmen* : shall wish that the *rockes* and *mountaines* shall fall upon them, and bide them from the *presence of the Iudge*, and from his *iust deserved wrath*. It will prooue but a miserable *solace*, to haue a *great company* of *great men* partakers with thee of thine eternall *torments*. The multitude of
sinners

Apoc. 6. 15.
16, &c.

Potentes Pot
entius cri
ciabuntur.
Sap.

Mar. 7. 13.

Exo. 23. 2.

sinners doth not extenuate but aggrauate sinne, as in *Sodome*. Better it is therefore, with a few to be saued in the *Arke*: then with the whole world to be drowned in the *floud*. Walke with the few goodly, in the Scriptures narrow path to heaven: but crowde not with the godlesse multitude in the broad way to hell. Let not the examples of irreligious great men, hinder thy repentance: for their greatnesse cannot at that day exempt themselves from their owne most grieuous punishments.

*The third binderance of
Pistie.*

3 *The long escaping of deserved punishment in this life.
Because sentence (saith Salomon)*

Eccl. 8. 11.

mon) is not speedily executed against an euill worker, therefore the hearts of the children of men are fully set in them to doe euill, not knowing that the bountifullnesse of God leadeth them to repentance. But when his patience is abused, and mans sinnes are ripened: his iustice will at once both ¹ be-
 gine and make an ende of the sinner: and hee will recompence the slownesse of his delay with the grieuousnesse of his punishment. Though they were suffered to runne on the score all the daies of their life: yet they shall be sure to pay the utmost far-
 thing at the day of their death. And whilst they suppose themselves, to be free from iudgement, they are
 already

h Rom. 2.4.
 2 Pet. 3.10.

1 Sam. 3.12.
 Ezck. 39.8.

a R. m. 2. 5.

ἀμετανο

υήτου

καρδίου.

Cor paniter
nescimus.

b 1 Sam. 25.

37.

already smitten with the bea-
 nist of Gods Iudgements,
 a heart that cannot repent.
 The stone in the *reines* or
bladder, is a greivous paine
 that kils many a mans *body*:
 but there is no disease to the
stone in the *heart*, whereof
 b *Nabal* dyed, and killeth
 millions of *Soules*. They re-
 fuse the triall of Christ and
 his *Crosse*: but they are *stoned*
 by hels executioner to
 eternall death.

Because many Nobles and
 Gentlemen are not smitten
 with *present Iudgements*, for
 their outrageous *Swearing*,
Adultery, *drunkenesse*, *op-*
pression, *profaneffe* of the *Sab-*
bath, and disgraceful neglect
 of Gods *worship* and *service*:
 they beginne to doubt of
 diuine

diuine *providence* and *iustice*. Both which two *eyes*, they would as willingly put out in God : as the *Philistims* bored out the *eyes* of *Sampson*. It is greatly therefore to be feared ; lest they will pro- uoke the *Lord* to cry out a- gainst them, as *Sampson* a- gainst the *Philistines*. By neglecting the Law, and wal- king after their owne hearts, they put out, as much as in them lieth, the *eyes* of my *Providence* and *iustice*. Leade me therefore to those chiefe pillars, vvhereupon the *Realme* standeth : that I may pull the *Realme*, vpon their *heads*, and be at once a- uenged of them for my two *eyes* ! Let not *Gods* patience hinder thy repentance : but be-

Judg. 16. 21.

Judg. 16. 26.
&c.

because he is so *patient*, therefore doeth he rather repent.

*The fourth hinderance
of Pietie.*

4 *The presumption of Gods mercy.* For when men are iustly conuicted of their sinnes, forthwith they be- take themselves to this shield, *Christ is mercifull*: so that euery sinner makes *Christ* the *Patrone* of his *sinne*: as though hee had come into the world, to bolster sinne; and not to destroy the *workes of the Diuel*. Here- vpon the carnall Christian presumeth that though hee continueth a while longer in his sinne: God will not shorten his daies. But what is this but to be an *Implicite Atheist*?

1 Ioh. 3. 3.

Atheist? Doubting that either God seeth not his sinnes, or if he doth, that he is not Iust. For if hee beleueth that God is iust, how can he thinke that God, who for sinne so seuerely punisheth others, can loue him who still loueth to continue in sinne. True it is, Christ is mercifull; But to whom? onely to them that repent and *turne from iniquity in Iacob.* But if any man blesse himselfe in his heart, saying, *I shall haue peace, although I walke according to the stubbornnesse of mine owne heart, thus adding drunkennesse to thirst, The Lord will not be mercifull to him, &c.* O madde men! who dare blesse themselves when
God

Isai. 59. 20.

Deut. 29. 19.

** Non delin-
quenti, sed
peccata relin-
quenti con-
donat Deus.*

Isai. 55.7.

God pronounceth them ac-
cursed. Looke therefore
how farre thou art from
finding *repentance* in thy self:
so farre art thou from any
assurance of finding mercy
in Christ. *Let therefore the
wicked forsake his wases, and
the unrighteous his owne ima-
inations, and returne vnto the
Lord, and hee will haue mercy
upon him: and to our God, for
hee is very ready to forgive.*

Despaire is nothing so dan-
gerous as *presumption*. For we
reade not in al the *Scriptures*
of aboue three or foure
whom *roaring Despaire* o-
uerthrew: But *secure Pre-
sumption*, hath sent millions
to perdition, without any
noise. As therefore the
Damsels of *Israel* sang in
their

their daunces, *Saul bath kild his thousands, and David his tenne thousands* : so may I say, that *despaire* of Gods mercy hath damned *thousands*, but the presumption of Gods mercy hath damned *tenne thousands*, and sent them quicke to hell, where now they remaine in eternall torments, without all helpe of ease, or hope of redemption. God spared the *thiefe*, but not his *fellow*. God spared *one*, that no man might *despaire* : God spared but *one*, that no man should *presume*. Ioyfull assurance to a sinner that repents : no comfort to him that remaines *impenitent*. God is infinite in mercy but to them onely, who turne from their sinnes to

N serue

1 Sam.

Metuendus est ne te occidat spes : & cum multis spes de misericordia, incidat in Iudicium.
Aug.

Luk. 23.

Latronis exemplum, non est exemplum imitationis sed consolationis.

Ioh. 5. 45.

Qui dat per-
nitenti veni-
am, non dabit
peccanti per-
nitentiam.
Aug.

serue him in holinesse & with-
out which no man shall see the
Lord. Heb. 12. 14. To keepe
thee therefore from the hin-
derance of *presumption*, re-
member; that as *Christ* is a
Saviour, so *Moses* is an ac-
cuser. Liue therefore, as
though there were no *Gospel*:
die as though there were no
law. Passe thy life as though
thou wert vnder the conduct
of *Moses*: depart this life, as
if thou knewest none but
Christ, and him crucified.
Presume not if thou wilt not
perish: *Repent* if thou wilt
be saved.

The first hinderance of *Pietie*,
5 *Euill company*, com-
monly termed, *Good fellows*:
but indeede the *Diuels* chiefe
instruments, to hinder a
wretch.

wretched sinner from repentance and pietie. The *first* signe of Gods fauour to a sinner is, to giue him grace to *forsake* euill companions, such who wilfully continue in sin, contemne the meanes of their calling: gibing at the sincerity of profession in others: and shaming Christian religion by their owne prophane liues. These sit in the seate of the Scorners. For as soone as God admits a sinner to be one of his people; he bids him, *Come out of Babylon*. Euery lewde company is a *Babylon*. Out of which let euery child of God either keepe himselfe, or if hee be in; thinke that hee heares his *fatthers voice* sounding in his eare. *Come out of*

Apoc. 18. 4.

Luk. 22.62.

Psal. 6.3.

Luk. 2.

Babylon my childe? As soone as *Christ* looked in mercy vpon *Peter*, hee went out of the company that was in the high Priests Hall, and wept bitterly, for his offence. *Dauid* vowing vpon recouery a new life, said : *Away from me all you workers of iniquity, &c.* As if it were vnpossible to become a new man : till he he had shaken of all old ill companions. The truest prooffe of a mans religion, is the quallity of his companions ? *Profane companions* are the chiefe enemies of Piety, and quellers of holy motions. Many a time is, poore *Christ*, (offering to be new borne in thee) thrust into the stable : when these lewde companions, by their
drin-

*drinking, playes, and iests take
vp all the best roomes in the
tune of thy heart. Oh, let
not the company of earthly
sinners hinder thee from the
societie of heavenly Saints
and Angels.*

The sixth hinderance of Pietie.

6. *A conceited feare, least
the practise of Pietie should
make a man (especially a yong
man) to waxe too sad and pen-
sive, whereas indeed none can
better ioy, nor haue more
cause to reioyce, then the pious
and religious Christian. For
as soone as they are ^e iustified
by faith, they haue peace with
God, then which there can
be no greater ioy. Besides,
they haue already the King-
dome of grace descended into
their hearts, as an assurance*

e Rom. 5. 2.

Rom. 14. 17

a Phil. 4. 7.

b Joh. 16. 24.
Verse 22.

that (in Gods good time) they shall ascend into his *Kingdome of glory*. This *kingdome of grace* consists in three things: First, *Righteousnesse*; for hauing *Christs* righteousnesse to iustifie them before GOD, they endeavour to liue *righteously* before Men: Secondly, *Peace*; for the peace of conscience *inseparably* followeth a righteous conuersation: Thirdly, *the ioy of the holy Ghost*, which ioy is onely felt in the *Peace* of a good Conscience, and is *so great*; that it ^a *passeth all vnderstanding*: no tongue can expresse it, no heart can conceiue it, but onely hee that feelles it. This is that *fulnesse of ioy*, which ^b CHRIST promised his Disciples, in the midst of
of

of their troubles, *a ioy that no man could take from them: the feeling of this ioy, David vpon his repentance begged so earnestly at the hands of GOD, 'Restore me to the ioy of thy saluation.* And if Angels in Heauen^d reioyce so much at the *conuersion of a sinner?* the ioy of a sinner conuerted must needs be exceeding great in his *owne heart.* It is *'worldly sorrow* that snowes so timely vpon mens heads, and fills the furrowes of their hearts with the *sorrowes* of death. The *godly sorrow* of the godly (vwhen GOD thinkes it meete to try them,) causeth in them *Repentance, not to be repented of:* for it doth but further their saluation. And in all such

c Psal. 51. 12

d Luke 15.
7. 10.

e 2 Cor. 7. 10

f Iohn 14.
16. 17.
g 2 Cor. 1. 5

h Isa. 57. 21
i Eccles. 2. 2.

k Abak. 2. 6.

l Phil. 3. 8.

m Luk. 6. 25.

tribulation, they shall be sure to haue the *Holy Ghost* to be their *Comforter*, who vwill & make *our consolations* to abound through *Christ*, as the *suffrings of Christ* shall abound in vs. But whilest a man liueth in impietie, he hath *no peace*, saith *Isay*: his *laughter* is but *madnesse*, (saith *Salomon*: his *riches* are but *clay*, saith *Abakkuk*: nay, the *Apostle* esteemes them no better then *dung*, in comparison of the pious mans treasure: all his *ioyes* shall end in *woes*, saith *Christ*. Let not therefore this false feare hinder thee from the practise of pietie. Better it is to goe sickly, with *Lazarus*, to *Heauen*, then full of mirth and pleasure, with *Dives*, to *Hell*. Better

ter

ter is it to mourne for a time
with *men*, then to be tormen-
ted for euer with *Diuels*.

*The seauenth hinderance
of Pietie.*

7. And lastly, *The hope of
long life*: for, were it possible
that a wicked liuer thought
this yeere to be his *last yeeres*,
this moneth, his last moneth;
this weeke, his last weeke; but
that hee would change and
amend his wicked life? no
verely, he would vse the *best*
meanes to repent, and to be-
come a *new* man. But as the
rich man in the Gospell pro-
mised himselfe *many yeeres*
to liue in ease, mirth and ful-
nesse, when hee had not *one*
right to liue longer: so many
wicked Epicures falsely pro-
mise themselues the age of

N 5 many

*Fleres si scires
vnam tuam
tempora men-
sem.*

*Rides quam
non sis forsi-
tan vna dies.*
T. MORUS.

Luke 12. 19.
20.

Lam. 1. 9.

many yeeres, when the thread of their life is already almost drawne out to an end: So Ieremie ascribes the cause of the Iewes sinnes and calamities to this, that she remembered not her last end.

Job 14. 1.

The longest space twixt a mans comming by the wombe, and going by the graue, is but short: for man that is borne of a woman hath but a short time to liue: Hee hath but a few dayes, & thole full of nothing but troubles. And, except the practise of *Psal. 3* how much better is the state of the childe, that yesterday vvas baptised, and to day is buried, then *Meibusalems*, who liued nine hundred sixtie nine yeeres, and then dyed? of the two; happier

pier the *Babe*, because hee had little *sinne*, and fewer *sorrowes*. And what now remaines of both but a *bare remembrance*? What trust should a man repose in long life? seeing the whole life of man is nothing but a *lingring death*: so that as the Apostle protests, *a man dyeth daily*?

Hearke in thine eare, O secure fellow; thy *life* is but a *passse of breath* in thy nostrrels, trust not to it; thy *Soule* dwels in a house of clay, that will fall ere it be long; as may appeare by the *dimnesse* of thy eyes, the *deafenesse* of thy eares, the *wrinckles* in thy cheekes, the *rottennesse* of thy teeth, the *weakenesse* of thy sinewes, the *trembling* of thy hands,

Quotidie morimur, quotidie enim demitur pars vite. Et tunc quousque crescimus vita decrescit.
Vives.

1 Cor. 15. 31

Isa. 2. 22.

Iob. 17. 14.

*Homo est factus usque ad
40. annos, unde ubi
agnoscat se
esse fatuum
vita consumpta est.
Luther.*

hands, the *Kalender* in thy bones, the *shortnesse* of thy sleepe, and every *gray haire*, as so many *Summoners*, bids thee prepare for thy *long home*. Come, let vs in the meane while vvalke to thy fathers *Coffin*: breake open the lidde, see here, how that *Corruption* is thy *Father*, and the *Worme* thy *Mother* and *Sister*: seest thou how these are? so must thou be ere long: foole, thou knowest not how soone. Thy *Houre-glasse* runneth apace, and in all places, *death* in the meane while wayteth for thee.

The whole life of man, laue what is spent in Gods seruice, is but a foolerie: for a man liues forty yeeres before hee knowes himselfe to be

be a foule, and by that time
hee seeth his folly his life is
finished.

Hearke *Husbandman*, be-
fore thou seest many more
crops of harvest, thy selfe shalt
be ripe, and *Death* will cut
thee downe with his *Syckle*.
Hearke *Trades-man*, ere many
six moneths goes ouer, thy
last moneth will come on, after
which thou shalt trace away,
and *trade* no longer. Hearke
most *grauie Iudge*, within a
few Tearmes, the *serme* of
thy *life* approacheth, wherein
thou shalt cease to *iudge o-
thers*, and goe *thy selfe* to be
iudged. Hearke, O *man of God*
that goest to the *Pulpit*,
preach this Sermon, as if it
were the *last* thou shouldest
make to thy people. Hearke
Noble.

**Sceptra li-
gonis aequat.*

Noble-man, lay aside the *high* conceit of thy *Honour*! *Death* ere it be long, **v*ill lay thine *Honour* in the *dust*, and make thee as base as the earth that thou treadest vnder thy feet. Hearke *them* that now reade *this Booke*, assure thy selfe ere it be long, therevill be but *two holes* where now thy *two eyes* are placed, and others shall reade the truth of this lesson vpon thy *bare skull*, which now thou reade *st* in this *little Booke*. How soone I know not: but this I am sure of; that *^athy time* is appointed, thy *^bmoneths* are determined, thy *^cdayes* are numbered, and thy very *^dlast houre* is limited, beyond which thou shalt not passe: for then, the *^efirst borne of Death*, moun-
ted

^a Iob 14. 14

^b Iob 14. 5.

^c Psal. 90. 12

Dan. 5. 26.

*Stat sua cuiq;
dies. Virg.*

^d Ioh. 11. 9.

and

Iohn 13 1.

^e Iob 17. 13.

red on his *pale Horse*, shall alight at thy doore: and notwithstanding all thy *Wealth*, thy *Honour*, and the *teares* of thy *dearest friends*, will carry thee away *bound hand and foote*, as his *prisoner*: and keepe thy body vnder a *load* of *earth*, vntill that day come: vvherein thou must be brought forth to *receiue* according to the things which thou hast done in that body, whether it be good or euill. Oh, let not then the *false* hope of an *uncertaine* long life hinder thee, from becoming a *present Practizer* of religious Pietie. God^h offereth grace *to day*, but who promiseth *to morrow*? There are now in hell many *young-men*, vvhho had purposed to
re-

f Apoc. 6. 8.

g 2 Cor. 5. 10

h Psal. 95.

Heb. 3.

Penitenti veniam respondit, sed uiuendi in crastinum non respondit. Chrysost.

*Nemo tam
diuus habuit
fauentes cra-
stinum ut
posset sibi pol-
liceri. Senec.*

Heb. 3. 13.

repent in their *olde age*, but Death cut them off in their impenitencie, ere euer they could attaine to the time they set for their repentance. The *longer* a man runnes in a *disease*, the *harder* it is to be cured: for *custome* of sin breedes *hardnesse* of heart: and the *impediments* vvhich hinder thee from repenting *now*, will hinder thee *more* when thou art *more aged*.

A *wise man* being to goe a farre and foule iourney, will not lay the *heaviest burthen* vpon the weakest *horse*. And with what conscience canst thou lay, the great load of repentance, on thy *feeble* and *tyred* old age? Whereas now in thy chiefest strength thou canst not list it, but
art

art ready to stagger vnder it. Is it wisdom for him that is to saile a long and dangerous voyage, to lye playing and sleeping whilest the *winde* serueth, and the *Sea* is calme, the *shippe* sound, the *Pilote* well, the *Marriners* strong: and then to set foorth when the windes are *contrary*, the weather *tempestuous*, the *Sea* raging, the *Ship* rotten, the *Pilote* sicke, and the *Sailers* languishing? Therefore, O *sinfull soule*, beginne now thy conuersion to God, whilest *life, health, strength, and youth* lasteth: before those *2 yeeres* draw nigh, whē as thou shalt say, *I haue no pleasure in them.* GOD euer required in his seruice, the *b first borne*; and the *c first fruits*, and those to be

a Eccl. 12. 1.

b Exod. 13. 2

c Exo. 22. 29

be offered vnto him without delay. So iust^d *Abel* offered vnto G O D his *firstlings*, and *fattest lambes*, and reason good ; that the *best Lord* should be *first, & best*, serued. All Gods seruants should therefore^e *remember to serue their Creator in the daies of their youth*, and *careely* in the morning, like *Abraham*, to sacrifice vnto G O D the yong *Isaak* of their age. & *Thou shalt not see my face* (saith *Ioseph* to his brethren) *except you bring your younger brother with you*. And how shalt thou looke in the face of *Iesus* ; if thou giuest thy younger yeeres to the Diuell, and bringest him nothing but thy blinde, lame, and decrepit old age? ^h*Offer it vnto thy*

^e Eccl. 12. 12^f Gen. 22. 3.^g Gen. 43. 3.^h Mal. 1. 8.

thy Prince, saith Malachy.
 If he will not accept such a
 one to serue him? how shall
 the Prince of Princes admit
 such a one to be his seruant?
 If the ⁱ King of Babel
 would haue young men well
 fauoured, and such as had a-
 bility in them, to stand in his
 palace; shall the King of hea-
 uen haue none to stand in his
 Courts but the blinde and
 lame, such as the soule of Da-
 uid bated? Thinkest thou,
 when thou hast serued Satan
 with thy prime yeeres, to satis-
 fie God with thy dogge daies?
 Take heede lest God turne
 thee ouer to thy olde ma-
 ster againe. That as thou
 hast all the daies of thy life,
 done his worke: so hee may
 in the ende pay thee thy wa-
 ges.

i Dan. 1.4.

k 3 Sam. 5.8.

ges. Is that a fit time, to vndertake by the *serious* exercises of repentance, which is the *worke of workes*, to turne thy *sinnefull Soule* to G O D, when thou art not able with all thy strength to turne thy *wearie bones*, on thy lost bed? If thou findest it so hard a matter *now*? thou shalt finde it farre harder *then*. For thy *sinne* will waxe stronger, thy *strength* will grow weaker, thy *conscience* will clog thee, *paine* will distracte thee, the *fearre of death* will amaze thee, and the *visitation* of friends will so disturbe thee: that if thou be not furnished aforehand with store of *faith*, *patience* and *consolation*: thou shalt not be able either to meditate thy *selfe*, or to heare
the

the words of comfort from others, nor to pray alone, nor to ioyne with others who pray for thee. It may bee thou shalt be taken with a *dumbe palsey*, or such a *deadly senselesse* ; that thou shalt neither remember God, nor thinke vpon *thine owne* estate: And doest thou not well deserue that God should forget to *saue* thee in thy death: vwho art so vnmindefull now to *serue* him in thy life? The *fear* of death, will driue many at that time to cry, *Lord, Lord*: but *Christ* protesteth that *hee will not then know them for his*. Yea many shal then like *Esaue* with *teares* seeke to repent: and yet *finde no place to repentance*. For man hath not *free-wil* to repent

Mat. 7. 22.

Heb. 12. 37.

Mat. 25. 11.
12.

Apoc. 3. 20.

repent, when *he will*, but when *God will* give him grace. And if Mercy shewed her selfe so inexorable, that shee would not open her gates to so *tender suiters* as, *Virgins*, to so earnest suiters as *knockers*, because they knocked *too late*: How thinkest thou, that shee will euer suffer thee to enter her gates, being so impure a wretch, that neuer thinketh to leaue sinne, till sinne first leaueth thee: and didst neuer yet knocke with thine *owne fistes* vpon the *breasts* of a penitent heart? And iustly doth her *Grace* deny to open the *gates of Heauen* when thou knockest in thine *aduersities*; who in thy *prosperitie* wouldest not suffer *Christ*, whilest he knocked, to enter

enter at in the *dore* of thy heart. Trust not eyther late Repentance, or long life: *not late repentance*, because it is much to be feared; least that the Repentance vvhich the *fear of death* enforceth, *dyes* with a man *dying*. And the Hypocrite vvho deceiued others in his life, may deceiue *himselfe* in his death. G O D accepteth none but *free-will Offerings*, and the repentance that pleaseth him must be voluntarie, and not of constraint. Not *long life*, for *old age* will fall vpon the necke of youth; and as nothing is more sure then *Death*: so nothing is more vncertaine then the time of *dying*. Yea, oft-times when ripenesse of sinne, is hastned by outragiousnesse

*Nascentes
moriturus si-
nisq; ab ori-
gine pendet:
Et pubescen-
tes inuicta se-
uella premis.
Manil.*

*Nequitie vi-
ta non sine
esse senem.*

Mat. 27-49.

ousnelle of sinning, GOD
sodainly cutteth off such vi-
cious liuers, eyther with the
sword intemperatenes, luxu-
rie, surfeit, or some other
fearefull manner of sicknes.
Maist thou not see that it is
the *euill Spirit* that perswades
thee to deferre thy Repen-
tance till olde age, when *Ex-
perience* tels thee, that not
one of a *thousand* that takes
thy course, doe euer attaine
vnto it? Let Gods *holy Spirit*
moue thee not to giue thy
selfe any longer *to eate and
drinke with the drunken*, least
thy Master send Death for
thee, *in a day when thou lokest
not for him*, and in an *houre*
that thou art not aware of, and
so sodainely cut thee off, and
appoint thee thy portion with
the

the Hypocrites, where shall be weeping and gnashing of teeth. But if thou louest ^along life, feare GOD, and long for life everlasting. The longest life here when it is come to the period, will appeare to haue beene, but as a ^b tale that is telde, a ^c vanishing vapour, a flitting ^d shadow, a seeming ^e dreame, a glorious flower, growing and ^f flourishing in the morning, but in the evening cut downe and withered, or like a weauers ^h shuttle, which by winding here and there, swiftly unwinds ^b it selfe to an end. It is but a ⁱ moment, saith Saint Paul. O then the madnesse of man! that for a moment of sinful ^k pleasure will hazard the losse of an ^l eternall waight of glory!

O

These

^a Deu. 30. 14
^b Prou. 3. 2.
^c Psal. 34. 11.
&c.

^b Psal. 90. 9.
^c Iames 4. 14
^d Pl. 109. 23.
^e Psal. 76. 5.
^f Psal. 90. 5.
^g 1 Pet. 1. 24
^h Psal. 90. 6.

^b Isa. 38. 12.

ⁱ 2 Cor. 4. 17

^k Heb. 11. 25

^l 2 Cor. 4. 17

Matke 16.9.
Luke 8.12.

These are the seven chiefe hinderers of *Pietie* vvhich must be cast out like *Mary Magdalens* seven *Diuels*, before ever thou canst become a true practizer of *Pietie*: or have any sound hope to enioy either *favour* from CHRIST by *grace*, or *fellowship* with him in *glory*.

The Conclusion.

TO conclude all: for as much as thou seest, that *without Christ*, thou art but a *slave of sinne*, *Deaths vassall*, and *wormes meate*, vvhose *thoughts* are vaine, vvhose *deedes* are vile, whose *pleasures* haue scarce beginnings, whose *miseri:s* neuer knowes end: vvhich wise man would incurre these *hellish torments*, though

though hee might by living
in sinne, purchase to himselfe
for a time, the *Empire of Au-*
gustus, the *riches of Cræsus*,
the *pleasures of Salomon*, the
politic of Achitophel, the *vo-*
luptuous fare, and *fine appar-*
rell of Dives? for what should
it auaille a man (as our Savi-
our saith) *to winne the whole*
world, for a time; and then to
lose his soule in Hell for ever.

And seeing that likewise
thou seest how *great* is thy
happinesse in Christ, and how
vaine are the *hinderances* that
debarre thee from the same:
beware (as the Apostle ex-
horteth) *of the deceitfulnesse*
of sinne. For that sinne which
seemes now to be so *pleasing*
to thy *corrupt nature*, vwill
one day proue the *bitterest*
O 2 *enemie*

Hebr. 3. 13.

enemie to thy distressed soule:
and in the meane while harden
vnawares thine impeni-
tent heart.

Sinne as a *Serpent* seemes
beautifull to the eye: but take
heede of the sting behinde:
whose *venemous* effects if
thou knewest; thou woul-
dest as carefully flye from
sinne as from a *Serpent*: for,

1 Sinne did neuer any
man good, and the more sinne
a man hath committed, the
more *odious* hee hath made
himselfe to God, the more
hatefull to all good men.

2 Sinne brought vpon
thee all the *evils*, *crosses*, *losses*,
disgraces, & *sicknesse*, that ever
befell thee: *Fooles* (saith *Da-
uid*) by reason of their trans-
gressions, and because of their
ini-

inignities are afflicted. *Jeremy*
in lamenting manner asketh
the question; *Wherefore is the*
living man sorrowfull? The
holy Ghost answereth him;
Man suffereth for his sinne.
Hereupon the Prophet takes
vp that doleful out-cry against
sinne, as the cause of all their
miseries, *woe now unto vs that*
euer we haue sinned!

Lam. 3. 39.

3 If thou dost not speedily
repent thee of thy sins, they
will bring vpon thee yet farre
greater plagues, losses, crosses,
shame and Iudgements, then
euer hitherto befell thee.
Reade *Leuit. 26. 18. &c.*
Dent. 28. 15. &c.

Lam. 5. 16.

4 And lastly, if thou wilt
not cast off thy sinne. GOD
when the measure of thine in-
iquitie is full, will cast thee off

Gen. 15. 16.

Dan. 4. 37.

2 Sam. 12. 13

Jonas 3. 5.
&c.

Luke 22. 62.

for thy sinne: for, as hee is
just, hee hath power to kill
 and cast into hell all hardened
 and impenitent sinners. If ther-
 fore thou wilt auoide the
cursed effects of sinne in this
 life, and the *eternall wrath* due
 thereto in the world to come;
 and be assured that thou art
 not one of those who are giuen
 ouer to a reprobate sense; Let
 then (ô Sinner) my counsell be
 acceptable vnto thee: breake off
 thy sinnes by righteousness, and
 thine iniquities by shewing
 mercy towards the poore: ob-
 let there, at length, be an hea-
 ling of thine error. Nathan v-
 sed but one Parable, and Da-
 uid was conuerted. Jonas
 preached but once to Ninue,
 and the whole Citie repented.
 CHRIST looked but once on
 Peter,

Peter, and hee went out and wept bitterly. And now, that thou art ofi & so louingly entreated, not by a Propbet, but by Christ, the Lord of Prophets; yea, that GOD himselfe, by his Ambassadors doth pray thee to be reconciled vnto him; leaue off thine adulterie, with David; repent of thy sinnes, like a true Ninuite; and whilest Christ looketh in mercy vpon thee, leaue thy wicked companions, and weepe bitterly for thine offences.

2 Cor. 5. 20.

Content not thy selfe with that formall Religion, which vnregenerated men haue framed to themselves, in stead of sincere deuotion: for, in the multitude of opinions most men haue almost lost the

Mat. 5.20.

practise of true religion. Think not that thou art a Christian good enough, because thou dost as the *most*, and art not so *bad* as the *worst*. No man is so wicked, that hee is addicted to all kinde of vices, (for there is an *Antipathie* twixt some vices :) But remember that *Christ* saith, *except your righteousness shall exceede the righteousness of the Scribes and Pharisees, yee shall in no case enter into the kingdome of Heauen.* Consider with thy selfe how farre thou comcest short of the *Pharisees*, in *fasting*, *praying*, *frequenting the Church*, and *ingiving of Almes*. Thinke with thy selfe how many *Pagan*, who neuer knew *Baptisme*, yet in *morall vertues* and

and *honestie of life* doe goe farre beyond thee. Where is then the life of *Christ* thy Master? and how farre art thou from being a true *Christian*? If thou dost willingly yeeld to liue in any one grosse *sinne*, thou canst not haue a *regenerated Soule*: though thou reformat thy selfe like *Herod* from many other vices. A true Christian must haue respect to walke, in the truth of his heart, in all the Commandements of GOD alike: for, saith Saint *James*, *he that shall offend in one point of the Law* (wilfully) *is guiltie of all*. And *Peter* bids vs, *lay aside* (not some, but) *all mallice, guile, and hypocrisies, &c.* One sin is enough to damne a mans Soule, without Re-

Mark. 6. 20.

James 2. 10.

1 Pet. 2. 1.

Mat. 7. 14.

Mat. 19. 23.

Mat. 7. 14.
and 22. 14.
Luk. 13. 24.

penitance : dreame not to goe
to heauen, by any *neerer* or
easier vway then *Christ* hath
trained vnto vs in his Word.
The way to Heauen is not
easie or *common*, but *straite*
and *narrow*; yea, *so narrow*,
that *Christ* protesteth, that
a rich man shall hardly enter
into the Kingdome of Heauen,
and that those who *enter* are
but *few*: and that those *few*,
cannot get in but by *striving*:
and that some of those vvhoe
strive to enter in, shall *not be*
able. This all Gods *Saints*
(whilest they here lived)
knew well; when with so of-
ten *fastings*, so earnest *prayers*,
so frequent hearing the *word*,
and receiuing the *sacraments*,
and with such abundance of
teares, they deuoutly begged
at

at the hands of God, for *Christs* sake, to be receiued into his Kingdome.

If thou wilt not beleue this truth, I assure thee that the *Danell* which perswades thee *now* that it is *easy* to attaine Heauen, will tell thee *hereafter*, that it is the *hardest* businesse in the world. If therefore thou art desirous to purchase *sound assurance* of saluation to thy Soule, and to goe the *right and safe way* to Heauen, get forth-with like a *wise Virgin*, the Oyle of *Pietie* in the *Lampe* of thy *Conuersation*: that thou maist be in a *continwall readinesse* to meete the *Bridegroom*, vvhether hee cometh by Death, or by Iudgement. Which that thou maist

Mat. 25. 1.
&c.

maist the better doe, let this
be thy *daily practise*.

*How a private man must be-
ginne the morning with
Pietie.*

AS soone as euer thou a-
wakest in the morning,
keepe the *doore* of thy heart
fast shut, that no *earthly*
thoughts may enter, before
that GOD be come in first,
and let *him* before all others,
haue the * *first place* therein.
So all euill thoughts, either
will not *dare* to come in; or
shall the easier be *kept out*: and
the heart vwill more fauour
of *Pietie* and *godlinesse* all the
day after. But if thy heart be
not at thy first waking, filled
with some meditations of
GOD, and his *Word*, and
dressed

* *Primitia*
oris & cordis
Dei offeren-
da. Ambr.in
Psa. 119.

dressed like the *Lampe* in the
Tabernacle *euery* morning
and euening, with the *oyle* *O-*
line, of *Gods word*, and per-
fumed with the sweet *incense*
of *praiser*. *Satan* vwill attempt
to fill it with vworldly *cari-*
s, or fleshly *desires*, so that it
vwill grow vnfit for the *ser-*
nice of *God*: all the day af-
ter sending forth nothing
but the *stench* of *corrupt* and
lying vvordes, and of *rash*
and *blasphemous* oathes.

Beginne therefore euery
daies worke, with *Gods word*
and prayer. And offer vp
vnto God vpon the *Altar* of
a^a *contrite heart*, the ^b*groanes*
of thy *spirit*, and the ^c*calues*
of thy *lippes*, as thy morning
sacrifice, and the *first fruits* of
the day, and as soone as thou
awakest

Exo. 27. 20.

21.

Exo. 30. 6. 7.

Psal. 141. 2.

^a Psal. 51.

^b Rom. 8.

^c Hos. 13. 2.

awakeſt ſay vnto him thus.

A ſhort Soliloquie when
one firſt wakes in
the Morning.

Pſal. 130. 6.

Pſal. 67. 1.

Pſal. 90. 14.

M*Y ſoule waiteth on thee,
O Lord, more then the
morning-watch watcheth for
the morning. O God therefore
be mercifull vnto mee, and
bless me, and cauſe thy face
to ſhine vpon me: fill me with
thy mercy this morning, ſo ſhal
I reioyce and be glad all my
daies.*

Meditations for the Morning.

Then Meditate.

H*OW Almighty G O D,
can (in the reſurrections)
as eaſily raiſe vp thy bo-
dy out of the grane, from the
ſleepe*

*leepe of death : as hee hath
this morning wakened thee
in thy bed, out of the leepe
of nature. At the dawning of
which resurrects n day, Christ
shall come to be glorified in his
Saints : and every one of the
bodies of the thousands of his
Saints, being fashioned like vn-
to his glorious body, shal shine
as bright as the Sunne. All the
Angels shining likewise in
their glory, the body of
Christ surpassing them all in
splendor and glory, and the
God-head excelling it. If the
rising of one Sunne, make the
morning skie so glorious ;
what a bright shining and
glorious morning will that
be, when so many thousand
thousands of bodies, farre
brighter then the Sunne, shall
appeare*

2 Thes. 1. 10
Iude ver. 14
Phil. 3. 21.
Math. 13. 43.
& 17. 2.
Luk. 9. 31.

Act. 17.31

1 Cor. 6.3.

Iude ver. 15.

Luk. 14. 14.

1 Pet. 5. 8.

Iob 1. 7.

appeare & accompany *Christ* as his glorious *traine*, coming to keepe his generall *Session* of *righteousnesse*, and to iudge the wicked *Angels*, and all *vngodly men*? And let not any transitory profit, pleasure or vaine-glory, of this day: cause thee to lose thy part, and portion of the *eternall blisse* and glory of *that* day, which is properly termed the *resurrection of the iust*. Beasts haue *bodilic* cies, to see the *ordinary* light of the day: but endeauour thou, with the *eyes of faith*, to foresee the glorious light of *this* day.

2 That thou knowest not how neere the euill spirit (which *night and day* like a *roaring Lyon* walketh about, seeking

(seeking to deuoure thee) was
vnto thee whilest thou slepest,
and wast not able to helpe
thy selfe: and that thou
knowest not what mischief
he would haue done to thee,
had not God hedged thee and
thine, with his euer-waking
providence, and guarded thee
with his holy and blessed
Angels.

3 If thou hearest the
Cocke crow, remember Pe-
ter to imitate him: and call
to minde that Cocke-crowing
sound of the last Trumpet,
which shall waken thee from
the dead. And consider in
what case thou art. if it soun-
ded now: and become such,
as thou wouldest wish to be
then. Lest at that day thou
wilt wish, that thou hadst
neuer

Iob 1.10.
Psal. 121.4.
Psal. 34.7.
& 91.11.
Gen. 32.1.2.
2 King. 6.16

Luk. 22.61.
62.

Ier. 20. 14.
Iob 3. 1.
Tit. 3. 5.
* Gallo ca-
mente suas
Latro relin-
quit Insidias
Eccl. Ambr.
Hexam. lib.
5. cap. 24.

neuer scene *this* : yea, curse
the day of thy *naturall birth*,
for want of being new borne,
by *spirituall grace*. * When
the *Cocke* crowes the *Thiefe*
despaires of his hope, and
giues over his nights enter-
prize : So the *Diuell* ceaseth
to tempt or attempt any fur-
ther, when he heares the de-
uoute Soule wakening her
selfe with morning prayer.

Psa. 139. 2. 3.

4 Remember that Al-
mighty God is about thy
bed, and seeth thy downe ly-
ing and thy vprising, vnder-
standeth thy thoughts, and
is acquainted with all thy
wayes. Remember likewise,
that his holy Angels who
guarded and watched over
thee all night, doe also be-
hold how thou vvakest and
risest.

Gen. 31. 55.
&c 32. 1. 2.
Psal. 91. 5. 11
A&c. 12. 11.

risest. Doe all things therefore as in the awfull presence of God: and in the sight of his holy Angels.

5 As thou art putting on thine *apparell*, remember, that they were first given as *coverings* of shame, being the filthy *effect* of sinne: and that they are made but of the *offals* and *excrements* of dead beasts. Therefore, whether thou respect the *stoffe*, or the first *institution*: thou hast so little cause to be *pronde* of them, that thou hast great cause to be *humbled* at the sight and wearing of them: seeing the *richest apparels* are but *sine* covers of the *foulest* shame. Meditate rather, that as thine apparell serves to *cover* thy shame, and to *fence* thy

Mat. 22. 11.
Rom. 13. 14.
1 Cor. 1. 30.
Phil. 3. 9.

Apoc. 19. 13
Eph. 4. 24.

Apoc. 16. 15

Mat. 22. 13.

thy bodie from cold: so thou
shouldest be as carefull to
couer thy *soule* with that
wedding garment, which is
the *righteousnesse* of *Christ*,
(and because apprehended
by our faith, called the *right-
eousnesse of the Saints*.) Lest
whilest vve are richly *appa-
relled* in the sight of *men*,
vve be not found to walke
naked (so that all our *filthy-
nesse* be seene) in the sight
of *God*. But that with his
righteousnesse as vvith a *roabe*
vve may couer our *selues*
from perpetuall *shame*, and
shield our *soules* from that
fiery colde that vvill procure
*internal weeping and gnashing
of teeth*. And withall con-
sider how blessed a people
vvre our *Nation* if every
filken

silken suite did couer a *sancti-
fied soule*, and yet a man
would thinke that on whom
God bestowed most of these
outward blessings, of them he
should receiue greatest *in-
ward thanks*. But if it proue
otherwise ; their *reckoning*
vill proue the heauier in
the day of their *accounts*.

6 Consider, how Gods
mercy is renewed vnto thee
euery morning, in giuing thee,
as it were, a *new life*, and in
causing the *Sunne* after his
vncellant race, to rise againe
to giue thee *light*. Let not
then this *glorious light* burne
in *vaine*: but *preuent* rather
(as oft as thou canst) the
Sunne rising, to giue God
thanks, and kneeling downe
at thy bed side, salute him at
the

Luk. 12. 48.

Lamen. 3. 23.

Psal. 119. 5.

Wisd. 15. 20

the *day-spring* vwith some deuoute *Amelucium*, or morning *Soliloquie* : containing an humble confession of thy *sinnes*, the pardon of all thy fautes : a thanksgiuing for all his *benefits*, and a crauing of his gracious *protection* to his *Church*, thy *selfe*, and *all* that doe belong vnto thee.

*Briefe directions how to reade the holy Scriptures, once e-
very yeere ouer, with
ease, profit, and
reuerence.*

BVT forasmuch that as *Faith* is the *soule*, so *rea-
ding* and *meditating* of the
word of God, are the *Pa-
rents* of *Praier* : Therefore
before thou prayest in the
Morning

Morning, first reade a Chapter in the Word of G O D : then Meditate a while vvith thy selfe how many *excellent things* thou canst remember out of it :

As first, what good counsels or exhortations to *good workes*, and to *holy life*.

Secondly, what threatnings of *iudgements* against such and such a *sinne* : and what fearefull *example* of Gods punishment or vengeance vpon such and such *sinners*.

Thirdly, what blessings G O D *promiseth* to *patience*, *chastity*, *mercy*, *almes-deedes*, *zeale* in his seruice, *charity*, *faith*, and *trust* in God, and such like Christian vertues.

Fourthly, what gracious *deliue-*

*L*iberance G O D hath wrought, and what speciall blessings hee hath bestowed vpon them who were his true and zealous *seruants*.

Fifthly, apply thesethings to thine owne heart, and reade not these Chapters as matters of *Historicall* discourse: but as if they were so many *Letters* or *Epistles* sent downe from God out of *Heauen* vnto thee: for *whatsoeuer is written, is written for our learning. Rom. 15. 4.*

Sixtly, reade them therefore with that *reuerence*, as if G O D himselfe stood by, and *spake* these vvords vnto thee, to excite thee to those *vertues*, to diswade thee from those *vices*: assuring thy selfe, that if *such finnes* (as thou

thou readest there) be found
in *thee* without Repentance,
the *like plagues* will fall vpon
thee: but if thou dost
practise the *like Pietie*, and
vertuous deede; the *like bles-*
sings shall come vnto thee
and thine.

In a word; apply all that
thou readest in the holy
Scripture, to one of these
two heads chiefly; eyther to
confirm thy *Faith*, or to
encrease thy *Repentance*: for
as *sustaine & abstine*, *beare*
& *forbeare*, was the Epitome
of a good Philosophers life:
so *crede & respuer*, *believe*
and *repent*, is the whole
summe of a true Christians
profession. One Chapter
thus read with *understanding*,
and meditated with applica-
P tion,

Epicleti dict.

tion, will better feed and comfort thy soule, then *fine* read and runne ouer without marking their *scopes* or *sense*, or making any vse thereof to thine *owne* selfe. If in this manner thou shalt read three Chapters every day: *one* in the *morning*, *another* at *noone*, and the *third* at *night*, (reading so many *Psalmes* in stead of a Chapter, as our Church *Liturgie* appoints for Morning or Euening Prayers) thou shalt read ouer all the *Canonical* Scripture in a *yeere*, except *six* Chapters, which thou

a In the Canonical Bookes of the old Te-

stament, there are 931. Chapters, but distributing the 150. Psalmes into 60. parts, thou shalt finde but 841. which being added to 260. (the number of the Chapters in the new Testament) will amount to 1101. diuiding which by three into 365. (the number of the dayes of the yeere) there will remaine but *six*, which thou maist dispose of as is prescribed.

maist

maist
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igitur ca
nos. Ac
dicere lib

maist adde to the *taske* of the last day of the yeere. The reading of the Bible in order will helpe thee the better to vnderstand both the *History* and *scope* of the holy *Scripture*. And as for the *b* *Apo-crypha*, being but penned by *mans spirit*, thou maist reade them at thy pleasure, but be-leeue them so farrè as they agree with the *Canonicall* Scripture, which is endited by the *Holy Ghost*.

But it may be thou wilt say, that thy *businessse* will not admit thee so much time, as to reade *euery morning* a Chapter, &c. O man remem-ber that thy *life* is but *short*,

b Hic viginti duos libros lege, cum Apocryphis vero nihil haberas negotii: has tantum studiosè meditare Scripturas, quas in Ecclesia confidentèr legimus. Multo prudentiores & religiosiores fuerunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu

igitur cura sis filius Ecclesiæ, non transgrediaris illius terminos. Ac veteris Testamenti (ut dictum est) viginti duas meditare libros, Cyrillus Hierosolymitan Catechis. 4.

and that *all this businesse* is but for the vse of this *short life*: but *saluation* or *damnation* is *euermlasting*. Rise vp therefore euery morning by so *much time* the earlier: de- fraud thy *foggie flesh* of so much *sleep*; but rob not thy *Soule* of her *food*, nor *GOD* of his *Seruire*. And serue the *Almighty* duely whilest thou hast *time* and *health*.

Having thus reade thy Chapter, as thou art about to pray, remember: that *God* is a *God* of *holinesse*, whereof hee warneth vs by repeating so often, *Be yee holy, for I am holy*. And when hee *de- noured*, with a *sodaine fire*, *Nadab* and *Abihu* for offer- ring vnto him *Incense* vvith *strange fire*, (like those now

c Exod. 16.

36.

d Leuit. 21.

44.

and 19. 2.

and 10. 7.

i Pet. 1. 5.

e Leuit. 10.

1. 2.

a lxxv

a-dayes, vvho offer prayers
from hearts fraught vvith
the fire of lusts and malice :)
the Lord vvould giue no o-
ther reason of his Iudgements
but this, *I will be sanctified in
them that come neere mee*: as
if hee should haue said; If I
cannot be sanctified by *a new*,
who are my Seruants, in ser-
uing mee with that Holinesse
that they should: I will be
sanctified *on them*, by con-
founding them vvith my
iust iudgements, which their
lewdnesse doth deserue. God
therefore cannot abide any
wilfull vncleannesse, or fil-
thinnesse in them who serue
him: insomuch that he com-
maunded the *Israelites* that
when they were in *Campe* a-
gainst their Enemies, they
P 3 should

Verse 3.

Deu. 23. 13.
14.

should digge a *hole* with a *paddle*, and couer their *excrements* : his reason is, for the Lord thy God walketh in the *middest* of thy *Campe*, to *deliuer* thee, and to *giue* thee *thine Enemies* before thee : therefore thy *Hoast* shall be *holy* that bee see no filthy thing in thee, and turne away from thee.

Iob 11. 13.
14.

If he will haue men to be so holy in time of warre in the *Field*, how much more holinesse expecteth he at our hands in time of peace, in our houses ? therefore saith *Zophar* in *Iob* : If thou prepare *thine heart*, and stretch out *thine hand* towards *GOD* to pray : if iniquitie be in thy hand, put it farre away, and let no wickednesse dwell in thy

Ta-

Iſa. 1. 15.

Tabernacle. For, as *Eſay* ſaith,
If there be any uncleannesse in
our hands, (that is, any sinne
whereof we haue not repented)
though wee stretch out our
hands vnto him, and make ma-
ny Prayers, the Lord will hide
his eyes from vs, and will not
heare our prayers. Therefore
before thou prayest, let GOD
ſee that thy heart is sorrowfull
for thy sinne : and that thy
minde is resolved through
the assistance of his grace to
amend thy faults. And then
hauing washed thy selfe, and
adorned thy body with appa-
rell which becometh thy cal-
ling, and the Image of GOD,
which thou bearest: shut thy
chamber-doores, and kneele
downe at thy bed-side, or
some other conuenient

place, and in *reuerent* manner lifting vp thy *heart*, together with thy *hands* and *eyes*, as in the presence of GOD who seeth the *inward intention* of thy *soule*, offer vp vnto God from the Altar of a contrite heart, thy Prayer, as a Morning Sacrifice, through the mediation of Christ, in these, or the like wordes.

A Prayer for the Morning.



Most mighty and glorious GOD, full of incomprehensible power, and Maiestie, whose glory the very *Heauen of Heauens* is not able to containe: looke downe from

from heauen vpon methine
vnworthy Seruant, who here
prostrate my selfe at the *foote-
stool* of thy *Throne of Grace*.
But looke vpon mee O Fa-
ther, through the *merits*
and *mediation of Iesus Christ*,
thy *beloued Sonne*, in whom
onely thou art well pleased. For
of my selfe, I am not worthy
to stand in thy presence, or
to speake with mine *uncleane*
lips, to so holy a God as thou
art. For, thou knowest that in
sin I was conceived and borne,
and that I haue liued, ever
since in iniquitie: so that I
haue broken *all* thy holy
Commandements by *sinfull*
motions, *uncleane thoughts*,
euill wordes, & *wicked workes*,
omitting many of those du-
ties of pietie which thou re-
quirest

Psal. 132. 7.
Heb. 4. 16.

Dan. 9. 13.
Mat. 3. 17.

Esay 6. 5.

Psal. 51. 5.

Gen. 6. 5.
Mat 15. 19.
Mat. 12. 34.
Psal. 14. 1. 2.
Dan. 9. 10.

Dan. 9. 11.

Leuit. 26. 14
&c.

quirest for thy seruice, and *committing* many of those vices, which thou vnder the penaltie of thy displeasure, hast forbidden.

[Here thou maist confesse vnto God thy secret sinnes which doe most burden thy conscience: with the circumstances, of the time, place, person, and manner how it was committed, saying, *But more especially O Lord, I doe here with griefe of heart confesse vnto thee, &c.*]

Deut. 27. 26.

Dan 9. 11.

Gal. 3. 10.

Esd. 9. 13.

And for these my sinnes, O Lord, I stand here guiltie of thy *curse*, with all the miseries of this life, and euerlasting torments in *hell fire*, when this wretched life is ended, if thou shouldest deale vvith mee according to my deserts.

serts. Yea, Lord, I confesse,
that it is *thy mercy which endu-
reth for ever*, and *thy compas-
sion which neuer failes*: that
is the cause, that I haue
not beene long agoe consu-
med. But with thee O Lord,
there is mercy, and plenteous
redemption. In the multitude
therefore of *thy mercy*, and
confidence in *Christs merits*,
I entreate thy diuine Maiestie
that thou wouldest not enter
into iudgement with thy Ser-
uant, neyther be extreme, to
marke what I haue hitherto
done amisse: for if thou doest,
then no flesh can be iustified in
thy sight, nor any liuing stand
in thy presence. But be thou
mercifull vnto mee, and wash
away all the vncleanesse of my
sinne, with the merits of that
pre-

Lam. 3. 22.

Psal. 130. 4.

Psal. 5. 7.

Psal. 13. 5.

Psal. 143. 2.

Ezech. 36.

25.

1 Ioh. 1. 9.

Gal. 3. 13.

Psal. 103. 12.

Col. 2. 12. 13

Eph. 2. 5. 6.

Iohn 1. 29.

Psal. 51. 7. 10

precious *blood*, which *Iesus Christ* hath shed for me. And seeing that hee hath borne the burden of that *curse* which was due to my transgressions. O LORD deliuer me from my *sinnes*, and from all those *Iudgements* which hang ouer my head, as due vnto mee for them. And separate them, as farre from thy presence, as the East is from the West: burie them in the *buriall* of *Christ*; that they may neuer haue power to rise vp against mee, to shame me in this *life*, or to condemne me in the *world* which is to come. And I beseech thee, O Lord, not onely to wash away my *sinnes* with the *blood* of thine immaculate *Lambe*; but also to purge my *heart*, by

by thy holy spirit, from the
 dross of my natural corrup-
 tion : that I may feele thy
spirit, more and more *killing*
 my sinne, in the *power* and
practise thereof : so that I
 may with more freedome of
minde, and liberty of *will*,
 serue thee the *euertlasting* God,
 in *righteousnesse* and *holinesse*
 this day. And giue me grace
 that by the direction and as-
 sistance of the same thy ho-
 lie *spirit*, I may perseuere, to
 be thy *fai:full* and *vnfained*
 seruant vnto my liues ende:
 that when this *mortall life* is
 ended I may be made a par-
 taker of *immortality*, and e-
 uerlasting *happinesse* in thy
 heauenly kingdome. In the
 meane time, O Lord, whilest
 it is thy blessed will and plea-
 sure,

Gal. 4. 24. 25

Luk. 1. 74. 75

Mat. 24. 13.

Psal. 90. 12.

sure, that I may continue to spend, and end that *small number* and remnant of daies, which thou hast appointed for me to liue in this *vale* of misery: *Teach mee so to number my daies, that I may apply my heart vnto wisdom:* and as thou dost adde daies vnto my life; so, good Lord, I beseech thee, adde *repentance* and *amendment* to my daies: that as I growe in *yeeres*, so I may encrease in *grace*, and fauour with thee, and all thy people. And to this end; giue vnto me a supply of all those graces, which thou knowest to be *wanting* in me, and *necessary* for me, with an increase of all those good gifts, wherewith thou hast already endued

dued me: that so I may be the better *enabled*, to leade such a *godly life* and *honest conuersation*, as that *thy name* may thereby be gloryfied, *others* may take good example by me, and my *soule* may more cheerefully feed on the *peace* of a good *conscience*, and bee more replenished with the *iey* of the *holy Ghost*. And heere, O Lord, according to my bounden duty, I giue thee most humble and hearty *thanks*, for all those blessings, which of thy goodnesse thou hast bestowed vpon mee. And namely, for that thou hast of thy free loue according to thine eternall *purpose*, *elected* me, *before the foundation of the world* was laid, vnto saluation in *Iesus Christ*

Rom. 14. 17.

Ephes. 1. 4.
Mat. 25. 34.

Gen. 9. 6.
Ephes. 4. 24.
Col. 3. 10.

Rom. 8. 28.
Mat. 22. 3.
Rom. 1. 16.

Ro. 16. 25. 26

1 Pet. 1. 18.
19.
Apoc. 5. 9.

Rom. 3. 28.
Gal. 2. 16.
Ephes. 2. 3.

1 Cor. 6. 11.
1 Pet. 1. 2.
2 Pet. 3. 9.

Christ : for that thou hast created mee after thine *owne Image*, and hast begunne to restore that in mee, vvhich vvas lost in our first Parents: for that thou hast effectually called me by the working of thy *spirit*, in the *preaching* of the Gospell, and the receiving of thy *Sacraments*, to the knowledge of thy sauing grace, and obedience of thy blessed will : for that thou hast *bought* and *redeemed* me vvvith the blood of thine *only begotten Sonne*, from the torments of *Hell*, and thrall of *Satan*: for that thou hast by *faith* in *Christ*, *freely iustified* me, vvho am by *nature the childe of wrath*: for that thou hast in good measure *sanctified* mee by thy holy spirit

spirit, and giueſt me ſo large
a time to repent, together
with the meanes of repen-
tance. I thanke thee likewise
good Lord, for my *life, health*
wealth, foode, raiment, peace,
prosperity and plenty: and for
that thou haſt preſerued me
this night, from all perils and
dangers of *body and ſoule*,
and haſt brought me ſafe to
the beginning of *this day*.
And as thou haſt now vvake-
ned my *body from ſleepe*; ſo
I beſeech thee waken my
ſoule from ſinne and carnall
ſecurity: and as thou haſt
cauſed the light of the *day*,
to *ſhine* in my bodily *eyes*, ſo
good Lord, cauſe the light of
thy *word*, and holy ſpirit to
illuminate my *heart*: and giue
me grace as one of thy *chil-*
dren

Ephes. 5. 14.

Luk. 16.8.

Phil. 2.15.

Act. 24.16.

2 Cor. 5.10.

Zach. 3.2.

dren of light, to walke in all holy obedience before thy face this day, and that I may endeavour to keepe faith and a cleere conscience towards thee, and towards all men, in all my thoughts, words, and dealings. And so, good Lord, blesse all my studies and actions, which I shall take in hand this day: as that they may tend to thy glory, the good of others, and the comfort of mine owne soule and conscience in that day, when I shall make my finall accounts vn-to thee for them. O my God, keepe thy servant, that I doe no euill vnto any man this day: and let it be thy blessed will, not to suffer the Diuell, nor his wicked Angels, nor any of his euill members

bers, or my malicious enemies to haue any power to doe mee hurt or violence. But let the eye of thy holy prouidence watch ouer me, for good, and not for euill, and command thy holy Angels to pitch their tents round about me, for my defence and safetie, in my going out and coming in, as thou hast promised they should doe about them that feare thy name: for, into thy hands, O Father, I doe beere commend my soule, and body, my actions, and all that euer I haue, to bee guided, defended, and protected by thee: being assured that whatsoeuer thou takest into thy custody, cannot perish, nor suffer any hurt or harme. And if I at any time
this

Pfal. 34. 7.

Pfal. 91. 11.

Pfal. 31. 5.
Luk. 23. 46.

Neh. 13. 31.

this day, shall through *frailtie*, forget thee; yet Lord, I beseech thee, doe thou in *mercy* remember me. And I pray not vnto thee, O *Father*, for my selfe alone, but I beseech thee also be merciful vnto thy whole *Church*, and chosen people, wheresoever they liue vpon the face of the earth. Defend them from the rage and tyranny of the *Diuel*, the *world*, and *Antichrist*. Giue thy *Gospell* a free and a ioyfull passage through the *world*, for the *conuersion* of those, who belong to thine *election* and *kingdome*.

Pla. 51. 18.

Isa. 39. 8.
19.

Blesse the *Churches* and *kingdomes* wherein wee liue, with the continuance of *peace*, *iustice*, and true *Religion*,

gion. Defend the *Kings Ma-*
iesty from all his enemies, and
 grant him a long life, in
health, and all happinesse to
 raigne over vs. Blesse the
Queene, Prince Charles, the
Prince Palatine of Rhen, and
 the *Gracious Lady Elizabeth*
 his Wife. Increase in them
 all *heroycall gifts*, and *spiritu-*
all graces, which may make
 them fit for those places, for
 which thou hast ordained
 them. Direct all the *Nobilitie,*
Bishops, Ministers, and Magi-
strats of this Church & com-
 mon-wealth, to gouerne the
commons in true Religion, iu-
 stice, obedience, and tranquil-
 lity. Be mercifull vnto all
 the *Brethren* which feare
 thee and call vpon thy name.
 And comfort as many a-
 mong

Psal. 72. 1. 15
 1 Tim. 2. 2.
 Hebr. 6. 10.

1 Tim. 2. 2.

Iam. 5. 15.

Heb. 13. 3.

1 Cor. 10. 13

2 Tim. 2. 9.

1 Cor. 1. 5.
&c.Mar. 25. 1. 2.
&c.

mong them as are *sicke*, and comfortlesse in *body* or in *minde*: especially, be fauourable to all such as *suffer* any trouble or persecution for the *testimonie* of thy truth, and holy *Gospell*. And giue them a gracious *deliuerance* out of al their troubles, which way it shall seeme best to thy *wisdom*: for the glory of thy *Name*, the further enlarging of the *truth*, and the more ample encrease of *their owne* comfort and consolation. Hasten thy comming, O blessed *Saviour*, and end these *sinnefull* daies, and giue me grace, that like a *wise Virgin* I may be prepared with *oyle* in my *Lampe*, to meete thee the sweet *Bridegroom* of my Soule at thy comming,

comming, whether it be by
the day of *death* or of *indge-*
ment: And then, Lord, Ie-
sus', come when thou wilt:
euen Lord Iesus come quicke-
lie! These, and all other gra-
ces which thou knowest
needefull and necessary for
me this day and euermore,
I humbly beg and craue at
thy hands, O father, giuing
thee thy glory, in that
forme of Praier, which
Christ himselfe hath taught
me to say vnto thee.

Apoc. 22. 20.

*Our Father which art in
heauen, Hallowed be thy name,
&c.*

Meditations

Meditations.

Heb. 13. 15.
16.

IF when thou art about to pray, *Satan* shall suggest that thy prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter: meditate that prayer is thy *spirituall sacrifice*, wherewith *God* is *well pleased*. And therefore it is so displeasing to the *Diuel* and so irkesome to thy *flesh*. Bend therefore thy *Affections* (will they, nill they) to so holy an exercise: assuring thy selfe, that it doth by so much the more please *God*, by how much the more it is vnpleasing to thy *flesh*.

2 Forget not how the *holy Ghost*

Ghost, puts it downe as a speciall note of reprobates, *They call not vpon the Lord; They call not vpon God.* And when *Elphaz* supposed that *Iob* had cast off the feare of God, and that God had cast *Iob* out of his fauour; hee chargeth him that hee restrained prayer before God: making that a sure note of the one, and a sufficient cause of the other. On the other side, that God hath promised that *whosoener shall call on his Name shall be saved.* It is certaine, that hee who maketh no conscience of the dutie of Prayer, hath no grace of the holy Spirit in him. For the spirit of Grace and of Prayer, are one, and therefore Grace and Prayer goe together. But he that can

Q from

Psal. 14. 4.

Psal. 53. 4.

Iob 13. 4.

Rom. 10. 13.

Zach. 12. 10.

from a *penitent* heart, morning and evening pray vnto GOD: it is sure, that he hath his *measure* of *grace* in this world: and he shall haue his *portion* of *glory* in the life which is to come.

3 Remember, that as *loathing* of meate, and *paine-fulnesse* of speaking, are two *Symptomes* of a sicke body: so *irkesomnesse* of praying when thou talkest with GOD, and *carelesnesse* in hearing, when GOD, by his *Word*, speaks vnto thee: are two *sure signes* of a sicke soule.

4 Call to minde the *zealous* deuotion of the Christians in the *Primitive Church*: who spent many whole nights and vigils in *watching* and *praying* for the *forgiuenesse*

nelle of their sinnes: and that they might be found readie at the comming of *Christ*. And how that *David* vvas not content to pray at morning, at euening, and at noone: but hee would also rise vp at mid-night to pray vnto G O D. And if CHRIST did chide his Disciples, because they would not watch vvith him one houre in praying; vvhat chiding dost thou deserue, who thinkest it too long to continue in Prayer but one quarter of an houre? If thou hast spent diuers houres in seeing a vaine Maske or a Play; yea, whole dayes and nights in carding and dicing, to please thy flesh, be ashamed to thinke a Prayer of a quarter of an houre long, to be

Pf. 55. 16. 17.

Pfal. 119. 62.

Mat. 26. 40.

too long an exercise for the service of GOD.

5 Consider, that if the *Papists* in their *blinde* superstition, doe in an *unknowne*, and therefore ^a *unedifying* Tongue, (fit onely for the children of ^b *mysticall Babylon*) *mutter* ouer vpon their ^c *Beades*, euery morning and euening, so many scores of *Aue-Maries*, *Pater-nosters*, and Idolatrous Prayers: how shall they, in their *superstitious* deuotion, rise vp in *Iudgement* against thee, professing thy selfe to be a *true* Worshipper of *Christ*? If that thou thinkest these Prayers to be *too long* a taske, being shorter for *quantitie* then theirs, but farre more profitable for *qualitie*, tending onely

a 1 Cor. 14.
15. and 16.
26. 37.
b Gen. 11. 7. 9
Apoc. 17. 5.

c A superstition,
Quæ filo in-
sertis nune-
rat sunt mir-
umina bacis.
Mant. Al-
phonf. lib. 4.

onely to Gods glory, and thy good, and so compiled of Scripture-*phrase*, as that thou maist speake to God, as well in his owne *b ly words*, as in thine owne *nature language*? Be ashamed, that *Papists* in their *superstitious* worshipping of *Creatures*, should shew themselves more deuout then *thou*, in the *sincere* worshipping of the *true* and *onely God*. And indeede, a prayer in priuate deuotion, should be *one* *e continued* *speech*, rather then *many broken fragments*.

6 Lastly, when such *thoughts* come into thy head, eyther to keepe thee from prayer, or to *distract* thee in praying: remember that those are the *Fowles* which the *euill*

d Ioh. 17. 3.
e *Non contumata, non concisa corrupta, ut batologia uincitur.* Perkin. de unie. ration. conc. cap. 10.

Matth. 13. 4.

19.

Gen. 25. 11.

Mat. 26. 41.

1 Cor. 8. 12.

one sends to deuoure the good *Seede*, and the *carkeises* of thy spirituall Sacrifices: but endeuour, with *Abraham*, to drive them away. Yet notwithstanding, if thou perceiuest at some times, that thy spirits are *dull*, and thy minde not apt for *Prayer*, and holy deuotion: strue not too much for that time; but humbling thy selfe at the sense of thine infirmity and dulnesse, knowing that *God* accepteth the willing minde (though it be oppressed with the *heauynesse* of the flesh,) endeuour the next time, to recompense this dulnesse, by redoubling thy zeale, and for the time present commend thy Soule to *God* in this or the like short *Prayer*.

Another

*Another shorter Morning
Prayer.*



O MOST gracious
GOD, and mer-
cifull *Father*, I
thine vnworthy
Servant, do here
acknowledge, that as I have
beene borne in sinne, so I have
lived in iniquitie, and broken
every one of thy Comman-
dements, in thought, word,
and deede, following the de-
sires of mine owne will, and
lusts of my flesh, not caring
to be governed by thy holy
Word and Spirit: and there-
fore I have iustly deserued all
shame and miserie in this life,
and euerlasting condemnation
in Hell-fire, if thou shouldest
but deale with mee, accor-
ding

ding to thy *Iustice*, and my *desert*. Wherefore, O Hea-
uenly *Father*, I beseech thee
for thy Sonne *Iesus Christ*,
his sake, and for the merits
of that *bitter death* and *blou-
dy Passion*, which I beleue
that *he* hath suffered for *me* :
that thou wouldest pardon
and forgiue vnto me *all* my
sins, and deliuer me from the
shame and *vengeance*, vvhich
is due vnto me for them.
And send thy holy *Spirit* in-
to my *heart*, which may as-
sure mee, that thou art my
Father, and that I am thy
childe, and that thou louest
mee with an *vnchangeable*
loue : and let the same thy
good Spirit leade mee in thy
truth, and *crucifie* in me more
and more all worldly and
carnall

carnall *lusts*, that my sinnes may more and more *dye* in mee; and that I may *serue* thee in *unsained* righteousness and holiness *this* day, and *all* the dayes of my life: that when this mortall life is ended, I may through thy mercy in *Christ*, be made a partaker of euerlasting glory in thy heavenly Kingdome. And here, O Lord, from the bottome of my hart, I thanke thee for *al* thy *blessings* which thou hast bestowed vpon my soule and body: for *ele-cting* mee in thy *loue*, *redem-ming* mee by thy *Sonne*, *san-ctifying* mee by thy *Spirit*, and *preseruing* me from my *youth*. vp, vntill this *present* day and houre by thy most gracious *providence*.

I thanke thee more specially, for that thou hast defended mee *this night*, from all perils and dangers, and hast brought me safe to the *beginning* of this day. And now (good Lord) I beseech thee, keepe me this day from all *evil* that may hurt me, and from falling to any grosse *sinne*, that should offend thee. Set thy *fear* before mine eyes, and let thy Spirit so rule my heart, that all that I shall *thinke*, *doe*, or *speake* this day, may tend to thy *glory*, the *good* of others, and the *peace* of mine owne Conscience. And to this end, I commend *my selfe*, and *all* my wayes and actions, together with *all* that do belong vnto me, vnto thy gracious *direction* and *protection*,

protection, praying thee to keepe both them and mee from all euill: and to giue a blessing to all our honest labours and endenours. Defend thy whole Church from the tyranny of the World, and of Antichrist: Preserue our gracious King from all conspiracies and treasons: grant him a long and prosperous raigne ouer vs. Blesse the Queene, Prince Charles, the Prince Palatine of Rhene, and the vertuous Lady Elizabeth: endue them vvith thy grace, and defend them from all euill. Blesse all our Ministers and Magistrates, with those graces and gifts, which thou knowest necessary for their places. Be fauourable to all that feare thee, and

and tremble at thy Iudgements : comfort all those that are *sicke* and *comfortlesse*. Lord, keepe mee in a continuall readinesse, by *Faith* and *Repentance*, for my last end : that whether I liue or dye, I may be found thine owne, to thine eternall glory, and mine euerlasting *saluation* : through *Iesus Christ* my *only* *Sauour*. In whose blessed Name, I beg these mercies at thy hands, and giue vnto thee thy *praise* and *glory* in that Prayer, which hee hath sanctified with his *owne* lips, saying, *Our Father which art in heauen, &c.*

Further

*Further Meditations, to stir
vs up to praier in the
Morning.*

Thinke not *any businesse*
or *haste* (though neuer
so great) a sufficient *excuse*
to omit *Praier* in the Mor-
ning, but meditate :

1 That the *greater* thy
businesse is ; by so much the
more neede thou hast to
pray, for *Gods good-speed* and
bleſſing thereon : ſeeing it is
certaine ; that *nothing can*
proſper without his bleſſing.

2 That many a man, when
hee thought himſelfe *ſureſt*
hath beene *ſoonest* crolled :
ſo maieſt thou.

3 That many a man hath
gone *out* of his dore, and ne-
uer

*Quem dies
videt veniens
superbum :
Hunc dies
videt fugientem
incentum.
Senec.*

*Nescis quid
vesper ferat
veniat. Varro*

uer come *in* againe. Many a man who arose well and liue-
lie in the morning : hath
beene seene a dead man ere
night. So may it befall thee.
And if thou bee so carefull
before thou goest abroad to
drinke, to fence thy *body*
from ill *ayes* ; how much
more carefull shouldest thou
be to *pray*, to perserue thy
soule from euill *temptations* ?

4 That the time spent in
prayer, neuer *hindereth* : but
furthereth, and *prospereth* a
mans iourney and businette.

5 That in going abroad
into the *world*, thou goest
into a *forrest* full of vnknown
dangers ; where thou shalt
meet many *bryars* to teare
thy *good name* : many *snars*
to trap thy *life*, and many
hunters

hunters to deuoure thy soule. It is a field of pleasant grasse, but ful of poysonous serpents. Aduenture not therefore to go nakē among these briars, till thou hast prayed Christ to clothe thee with his righteousnesse: nor to passe through these snares and ambushments, till thou hast praied for Gods providence to be thy guide; nor to walke barefoote through this snakie field; till hauing thy feete shod with the preparation of the Gospell of peace: thou hast praied to haue still the brasen Serpent, in the eye of thy faith: that so if thou comest not home holier; thou maiest be sure, not to returne worser, then when thou wentest out of doores.

There.

Therefore though thy
haste be neuer so *much*, or
thy businesse neuer so *great*;
yet goe not *about* it, nor *out*
of thy doores: till thou hast
at least vsed this or the like
short prayer.

*A briefe Prayer for the
Morning.*



Merciful father
for *Iesus Christ*
his sake, I be-
seech thee for-
giue me all my
knowne and *secret* sins, which
in thought, word, or deede,
I haue comitted against thy
diuine Maiesty. And deliuer
me from al those *iudgements*,
which are due vnto mee for
them, and *sanctifie* my heart
with

with thy holy *spirit*, that I
 may hence forth leade a
 more *godly* and *religious* life.
 And heere (O Lord) I praise
 thy holy name, for that thou
 hast refreshed me this night
 with *moderate* sleepe and rest:
 I beleeue thee likewise, de-
 fend me this day from all *pe-
 rils* and *dangers* of body and
 soule. And to this end I com-
 mend my selfe, and *all* my
actions vnto thy blessed pro-
 tection and gouernment: be-
 seeching thee that whether
 I liue or die, I may liue and
 die to thy glory, and the sal-
 uation of my poore soule,
 which thou hast bought with
 thy precious blood. Blesse
 me therefore, O Lord, in my
going out and *comming* in:
 and grant that whatsoeuer I
 shall

shall *thinke, speake, or take in hand* this day; may tend to the *glory* of thy name, the *good* of others, and the *comfort* of mine owne conscience, when I shall come to make before thee my last accounts. Grant, this O heavenly father, for Iesus Christ thy Sonnes sake: In whose blessed name I giue thee thy *glory*, and beg at thy hands all other *graces*, which thou seest to be needfull for mee this day and euer, in that praier which *Christ* himselfe hath taught me, saying :

*Our Father which art in
heauen, &c.*

Medita-

Meditations, directing a Christian, how he may walke all the day with God, like Enoch.

HAving thus begun, keep all the day after, as diligent a watch as thou canst, over all thy thoughts, words, and actions; which thou maiest easily doe, by crauing the assistance of Gods holy spirit, and obseruing these few rules.

First, for thy thoughts,

BE carefull to suppress euevery sinne in the ^a first motion. Dash ^b Babylons children, whilest they are young, against the stones. Tread betimes the ^c Cockatrice

Rom. 11. 16.
Phil. 2. 3.
Prov. 27. 2.

^a Eph. 4. 23.
Mat. 15. 18.
19.
^b Psal. 137. 9
^c Isa 59. 5.

2 Sam. 12. 4.

* Qui con-
scientie curā
abiciunt nec
homines reue-
rentur nec
Deum.

Prou. 6. 14.

Zach. 8. 17.

trice egge, lest it breake out into a *Serpent*. Let sinne be to the heart a *stranger*, not a home-dweller. Take heede of falling oft into the same sin, lest the *custome of sinning*, take away the conscience of sinne, and then shalt thou waxe so *impudently wicked*, that thou wilt neither *fear* God, nor *reuerence man*.

2 Suffer not thy *minde* to feedde it selfe vpon any *imagination*, which is either *vnpossible* for thee to doe, or *vnprofitable*, if it be done: but rather thinke of the *vworlds vanitie*, to contemne it; of *death*, to expect it; of *iudgement*, to auoide it; of *hell*, to escape it; and of *heauen*, to desire it.

3 Desire not to *fulfill* thy *minde*

minde in *all* things: but learne to *deny* thy selfe: *hose* desires (though neuer so pleasing to thy nature) which being attained; will draw either, *scanda*ll on thy Religion, or *hatred* to thy Person. Consider in euery thing the *ende*, before thou attempt the *Action*.

4 Labour daily more and more to see thine *owne* misery, through *unbeleefe*, *selfe-loue*, and *wilfull breaches* of Gods law: and the necessity of Gods *mercy* through the merits of *Christs* passion, to be such: that if thou wert demanded, *What is the vilest creature vpon the earth?* thy Conscience may answer; *mine owne selfe*, by reason of *my great sinnes*: And that if
on

on the other side thou wert asked, *What thou esteemeſt to be the moſt precious thing in the world?* Thy heart might anſwere, *One drop of Chriſts blood, to waſh away my finnes.* And as thou tendreſt the ſaluation of thy ſoule, liue not in any wilfull filthineſſe. For true faith and the purpoſe of ſinning can neuer ſtand together.

5 Approoue thy ſelfe to be a true ſeruant of Chriſt, not onely in thy generall calling, as in the frequent uſe of the *Word* and *Sacraments*: but alſo in thy particular, in making conſcience to eſchue every knowne ſinne: and to obey God in every one of his commandements: like *Joſiah*, who turned to God with all his

1 Kin. 23. 25
Luk. 1. 6.

of Pietie.

his heart, according to all the Law of Moses. And Zacharie and Elizabeth, who walked in all the commandments of God without reproche. But if at any time through frailty, thou slippest into any sinne: Lye not in it, but speedily rise out of it by vnfained repentance. Praying for pardon til thy conscience be pacified, thy hatred of sinne increased, and thy purpose of amendement confirmed.

6 Beware of affecting popularitie by adulation: the end neuer proves good. And though attayned by due desert; yet manage it wisely: lest it prooue more dangerous then contempt. For States desire but to keepe
downe

The practise

down: whom they *conferme* for their *vau-rhinesse*: but to cut off whom they *enuy* for their *greatnesse*. He therefore is truly prudent; who (considering the premises) neither *affecteth*, nor *neglecteth* popularity. But in any wise, take heede of harbouring a * *discontented minde*, for it may worke thee more *woe*, then thou art *aware* of. It is a *speciall mercy*, in the multitude of so *many blessings*, as thou doest enioy, to haue *some crosses*. God giues thee *many blessings*, lest through want (being his childe) thou shouldest *despaire*: And hee sends thee *some crosses*, lest by too *much prosperity* (playing the foole) thou shouldest *presume*. Many who haue mounted

* Socrates in
forum egres-
sus, quanta
multis egeo
inquit, non
egeo. Non est
ergo pauper
qui caret, sed
qui eget.

mounted to great dignities,
would haue contented them-
selues with ^a *weaner*: had
they knowne their ^a *great*
dangers: Loue therefore *com-*
petencie, rather then *eminen-*
cie. And in all thy will haue
euer an eye to Gods will, least
thy *self-action*, turnes to thine
owne destruction. Happy the
man, who in this short life
is least knowne of the world:
so that hee doth truely know
God and himselfe! Whatso-
euer *crasse* therefore thou
hast to *discontent* thee; re-
member, that it is *lesse* then
thy *sinnes* haue *deserued*.
Count therefore *Christ* thy
chiefest ioy, and *sinne* thy
greatest *griefe*: estimate no
want to the *want* of *Grace*,
nor any *losse* to the *losse* of

R

Gods

^a *Dimidium*

plus toto.

Hesiod.

^a *Ferunt*

flammae su-

mae vinctes.

Hor.

Tangit mag-

nos tristia fo-

et deos, Ouid.

Λαθε βι-

ωοας.

Qui notus

namis omni-

bus, ignotus

moritur sibi.

Senec.

1 Tim. 6. 7. 8

9.
*Infamia dam-
 nandi sunt
 qui tam mul-
 ta tam anxie
 congerunt,
 quoniam sit tam
 paucis opus.
 Viues.*

Pro. 30. 8. 9.

*Vivitur exi-
 guo melius.
 Claud.*

Gods *fauour* : And then the discontentment for *outward* things shall the lesse perplexe thine *inward* minde. And as oft as *Sathan* shall offer any motion of discontentment to thy minde, remember Saint *Pauls* admonition, *Wee brought nothing into this World*, and it is certaine that wee can carry nothing out. And hauing foode and raiment, let vs be therewith content : But they that will be rich fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction and perdition. Pray therefore with wise *Agur* : O Lord, giue me neyther pouertie nor riches : feede mee with foode conuenient for mee, least I be too full and

and deny thee, and say, *Who is the Lord?* Or least I be poore and steale, and take the Name of my God in vaine.

7 Bestow no more thought vpon worldly things then thou needes must, for the discharge of thy place, and the maintenance of thine estate: but still let thy care be greater for **heavenly* then *earthly* things: and be more grieued for a *dis honour* done to GOD, then for an *iniurie* offered to thy selfe: But if any priuate iniurie be offered vnto thee; beare it, as a Christian, with *Patience*. Neuer was an innocent man wronged, but if *patiently* hee bare his crosse, he **overcame* in the end. But thy good name in the meane while is

R 2 woun*

Tim. 6. 8. 9.
Gen. 28. 20.

* Col. 3. 1. 2.
Phil. 3. 20.

* Ios. 7. 9.
Psal. 139. 21.
&c.

* Nobile vin-
cendi genus
est patientia,
vincas qui pa-
titur: si vis
vincere, disce
pati.

Optima iniuria ultio est
oblivio: efficit enim, ut
animus ulet, nec magis le-
det, quam si facta non ef-
set.

wounded: beare that also with *Patience*. And hee that at the last day will giue thy *Body* a Resurrection, will as sure in his good time grant a resurrection to thy *good name*. If *impatiently* thou frettest and vexest at thy wrongs, the *hurt* which thou doest thy *selfe*, is more then that which *thine Enemy* can doe vnto thee. Neither canst thou more *reioyce* him, then to heare that it thoroughly *vexeth* thee. But if thou canst shew *Patience* on earth, GOD will shew himselfe *just* from *Heauen*. Pray for him, for, if thou be a *good man* thy selfe, thou canst not but *reioyce*, if thou shouldest see thy *worst enemy* to become a *good man* too. But if hee
still

still continueth in his malice,
and increaseth in his mischief,
give thou thy selfe vnto
Prayer, committing thy
selfe, and commending thy
cause vnto the Righteous
Iudge of Heauen and Earth,
saying with *Jeremy*, O Lord of
hosts, that iudgeth righteously,
and tryest the reynes and the
heart: vengeance is thine, and
vnto thee haue I opened my
cause. In the meane while,
waite (with *Dauid*) on the
Lord: Be of good courage and
hee shall comfort thine heart.

Ier. 11. 20.

Psal. 27. 14.

8 The more others com-
mend thee for any excellent
act, be thou the more hum-
ble in thine owne thoughts.
Affect not the vaine praises
of men: the blessed Virgin
was troubled when shee was

*Ne verbis
quod fecis
fletus sed
rebus te ostendit
de fide.*

† Psal. 49. 18.

truely praised of an Angell. They shall be praised of Angels in Heauen, who haue eschewed the praises of men on Earth. Neyther needest thou praise thy *selfe* : deale but vprightly, ^b *others* vwill doe that for thee. Be not thou curious to know other mens doings, but rather be carefull that no man knowes any ill dealings by thee.

c Ezek. 9. 4.
Psal. 69. 9. 10
Mark. 3. 5.

9 Esteeme no sinne *little*, for the *curse* of GOD is due to the *least* : and the least would haue damned thee, had not the Sonne of God *died* for thee. Bewaile therefore the *miserie* of thine owne state : and as occasion is ministred, ^c *mourne* for the *iniquitie* of the time. Pray to God to *amend* it, and be not thou

thou one of them that make
it worse.

10 Lastly, thinke often
of the ^d shortnesse of thy life,
and certaintie of Death: and
wilt rather a good life then a
long. For, as one day of mans
life is to be preferred before
the longest age of a Stage or
Rauen: so one day spent reli-
giously, is to be higher valued
then a mans ^r whole life that
is consumed in profanenesse.

Cast ouer therefore once
euery day, the number of
thy dayes, by *abstracting*
those that are past (as being
vanished like yesternights
dreame,) *contracting* them
that are to come (with the
one halfe must be slept out,
the rest made vncomfortable
by the troubles of the world,

R 4

thine

d Hec fugi-
unt fr. non non
remorant
dies!
Psal. 90. 9.
10. 15.
Non quon-
d à, sed quam
bene.

* Fuit, non
vixit. Senec.

Non refert
quanta sis
vite diutur-
nitas, sed
qualis sit ad-
ministratio.
Viues.

Tota vita
d'es unus, et
marium sit ho-
mines non ex-
satiari iis idem
toties redeun-
tibus.

* Non potest
praesentem di-
em recte vi-
uere is, qui se
non tam quat-
si ultimum
victurum ef-
se cogitat.

a Mat. 12. 36
b Pro. 17. 27
& 10. 19.

Dixisse super
pernit, sa-
cuisse verò
iniquum.

* Ne fecit vox
missa reuer-
ti. Quam peri-
culosum il-
lud, lingua
quo vadit?

thine owne sicknesse, and the
death of friends:) counting
* onely the *present day* thine;
which spend, as if thou wert
to spend *no more*.

Secondly, for thy Words.

1 **R**emember, that thou
must answer for eue-
ry * *idle word*: that in *mul-*
tiloquie, the wisest man shall
ouer-shoote himselfe. Auoid
therefore all *tedious* and *idle*
talke, whereof seldome ari-
seth *comfort*, many times *re-*
pentance: especially beware
of *rash* answeres, when the
tongue *out-ryns* the minde.
The word was *thine* whilest
thou keptst it *in*: it is * *an-*
others as soone as it is *out*. O
the shame, when a mans
owne tongue shall be produ-
ced

ced a witnesse, to the confusion of his owne face!

Let then thy wordes be few, but *advised*: *fore-thinke* whether that which thou art to speake, be *fit* to be spoken: affirme no more then what thou knowest to be *true*, and be rather *silent*, then speake to an ill, or to no purpose.

2 Let thy *heart* and *tongue* euer goe together in *bonestie* and *truth*: hate *dissembling* and lying in *another*, detest it in thy *selfe*, or GOD will detest thee for it: for *he hateth the lyar*, and *his father the Diuell alike*. And if once thou be discovered to make no conscience of *lying*, no man will beleue thee when thou speakest a *truth*, but if thou louest truth, more credit will

R 5

be

*Nescit penitenda loqui,
qui proferenda prius sua
tradidit examini. Cal-
siod. lib. 10.*

*Ep. 4.
clames 1. 19
Consultis est
tacere quam
inceps loqui.*

*d 1 Pet. 2. 1.
Psal. 3. 2.*

*Si mendic-
te norint, ne-
mo tibi cre-
det, etiam si
affirmes ve-
rissimam. Arist.*

be giuen to thy word, then to a liars oath. Great is the possession which *Sathan* hath in those, who are so accustomed to lying, that they will lie, though they get nothing by it *themselves*, nor are not compelled vnto it by *others*. Let not thine *anger* remaine, when thou seest the *cause* remoued: and euer distinguish twixt him that offendeth of *infirmities*, or against his *will*, and him who offendeth & *maliciously*, and of set *purpose*: let the one haue *pittie*, the other *justice*.

3 Keepe thy speech as cleane from all obfenitie, as thou wouldest thy meate from poyson: and let thy talke be *gracious*, that hee that heares thee, may grow better

*Odi tanquam
amatus.*

f Prou. 6. 30.
*A*cts 3. 17.
1 Tim. 1. 13.
g Psal. 59. 5.
*P*sal. 101. 7.

h Eph. 4. 29.
*P*sal. 1. 2.
*P*rou. 31. 26.

better by thee : and be euer more earnest vwhen thou i speakest of Religion, then when thou talkest of worldly matters.

If thou perceimest that thou hast erred, perseuere not in thine error : reioyce to finde the truth, and magnifie it. Study therefore three things especially, to vnderstand well, to say well, and to doe well.

And when thou meetest with Gods Children, be sure to make some holy aduantage by them : learne of them all the good that thou canst, and communicate vvith them all the good things that thou knowest. The more good thou teachest others, the more will God still minister vnto thee. For, as the gifts of men by much

Pi est alios reddere pios.

*i Psal. 139. 21
Psal. 69. 9.*

Si verum audias silentio protinus reuerere, illiq, tanquam diuine rei asurgito.

*k Marke 4.
24. 25.*

12 King 4.2.

much vsing doe *perish* and *decrease*: so the *gifts* of God by much vsing doe the more *grow* and *increase*, like the *Widowes Pitcher* of Oyle, vvhich, the more it poured to fill *other vessels*, the more it vvas still replenished in it *selfe*.

m Eccle. 3.7
Luke 2.12.

4 Beware that you beleeue not all that is *told* you, & that you tell not ⁱⁿ all that you *heare*: for if you doe, you shall not long enioy *true* friends, nor euer want great *troubles*. Therefore in accusations be first *assured* of the truth, then *censure*. And as thou tenderest the reputation of an *honest* heart: neuer let *malice* in *hatred* make thee to *reueale* that which *lowe* in *friendship* bound thee a long time

*Arcanum tibi creditum
fidelius custodi
diuina de
positam pecu
niam.*

time to *conceale*. But for feare of such afterclaps, obserue two things.

First, Though thou hast *many acquaintance*; yet make not any thy *familiar friend*, but he that *truly** *feares God*. Such a one thou neuer needest to feare. For though you should in *some particulars* fall out: yet Christian *lone*, the *maine ground* of your friendship will neuer fall away, and the *feare of God* will neuer suffer him to doe thee any villainy.

Secondly, doe nothing in the sight of a *civill friend*, for which thou canst not be *safe* vnlesse it be *concealed*: nor any thing for which (if *iust* cause be offered) thou needest feare him, if hee proues thine

* *Verā amicitia tantummodo est inter bonos. Mali nec inter se amici sunt, nec cum bonis.*

Civilem Amicum sic habeas ut patet posse inimicum fieri.

*Quid taceris
uis, p. 107 ip-
se taceas.*

*Bellum non
est hominum,
sed (quod
verbum so-
nat) belluarū
& vitis non
hominibus
gerendum.*

*Ephes. 5. 4.
Psal. 15. 3.*

thine *vnjust* enemy. If thou
hast done any thing amisse,
aske God forgiuenesse, and
perswade *thy selfe* rather then
thy friend to keepe thine own
counsell. For bee assured
that what friendship soeuer is
grounded vpon any other
cause then *true Religion*; if
euer that *cause* *faile*, the
friendship *falleth* off: And
the rather; because that as
G O D breeds among men,
Truth, Peace, and Amity, that
we should liue to doe one a-
nother good: so the *Diuell*
daily soweth *falsehood, discord,*
and *enmity*, to cause (if hee
can) the *deereſt* *friendes* to
deuour one another.

5 Make not a iest of an-
other mans infirmity: re-
member thine own. Abhorre
the

the froathy was of a filthy nature, whose braines hauing once conceiued an odde scoffe: his *minds*, trauels (as a woman with childe) till he be deliuered of it. Yea, hee had rather lose his *best friend* then his *worst iest*. But if thou be disposed to be *merry*; haue a special care to three things.

First, That thy mirth be not against *Religion*.

Secondly, that it be not against *Charity*.

Thirdly, that it be not against *Chastity*, and then be as *merry* as thou *canst*; *onely* in the *Lord*.

6 Reioyce not at the fall of thine *enemy*; for no man knoweth what shall be the manner of thine *owne ende*. But be more * glad to see the *worst*

*Iriderre pi-
nitas, in
pinitum im-
mane, homi-
nem inhu-
manum.*

*Nemo vide-
tur sibi tam
vili, ut ir-
riseri recten-
tur.*

Phil. 4.4.

Pro. 24.17
* Valentini-
anus Imp.
cum supplic-
tio mortali-
quis afficien-
dus esset, ac-
bat se malle
ad vitam re-
uocare.

*Cruelis ani-
mi est alienis
malis gaudere, & non
misereri cõ-
municatis illis-
simis.*

Rom. 5. 8. 10
Ephes. 2. 4.

Mat. 18. 24.
28.

worst mans *amendement*, then his *punishment*. Hate no man for feare lest *Christ* loues him: who will not take it well, that thou shouldest *bate whom he loneth*. *Christ* *loued* thee when thou wast *his enemy*: by the merits therefore of his blood, hee requireth thee for his sake to loue *thine enemy*. Deny him (being a christian) if thou darrest. He asketh but *forgiuenes* for *forgiuenes*. The *forgiuenesse* of an *100. pence*, for the *forgiuenesse* of *ten thousand talents*. The *60 hundred thousand crownes*, for *tenne crownes*. Petty *forgiuenesse* of man, for the *infinite* *forgiuenes* of Almighty God. Though thou thinkest *thine enemy vnworthy*

to

to be forgiven: yet Christ
is worthy to be obeyed.

7 Whether the glory of
G O D, or good of thy neigh-
bour doth require it? Speake
the truth, and feare not the
face of man, The frowne
of a Prince may sometimes
be the fauour of *God*. Nei-
ther shall flattery still hold
in credit, nor truth alway
continue in disgrace.

8 Euer thinke him a true
friend, who tels thee secret-
ly and plainly of thy faults.
Hee that seeth thee offend,
& tels thee not of thy fault;
either flatters thee for fauour
or dares not displease thee
for feare. Miserable is his
case, who when hee needes,
hath none to admonish him.
Reprehension, be it iust, be
it

*Pfal. 119.
Nec menda-
cii utilis est,
disertus nam, nec
veritatis
demonstratio
nocet.*

*Reprehensio
semper vel
meliores vel
cautiores nos
reddit.*

*Si reprehendi
suis agere re-
prehendenda
ne feceris.*

Leu. 19. 22.

Deu. 28. 58.

Rom. 9. 5.

Eccle. 5. 1. 5.

Psal. 239. 4. 7

*Qui facile
in seruis iurat
in iocis iura-
bit, qui in
iocis, & in
mendacio.
Viues.*

it vniust ; come it from the mouth of a friend, or of a foe ; it neuer doth a wise man harme. For if it be true ; thou hast a warning to amend : if it be false ; thou hast a caueat what to auoide. So euery way, it makes a wise man better or wariier. But if thou canst not endure to be reprehended ; do then nothing worthy of reprehension.

9 Speake not of *God*, but with *fear* and reuerence, and as in his *sight* and hearing. For seeing we are not worthy to vse his holy Name in our *mouthes* : much lesse ought wee to *abuse* it vainely in our *talke*. But *ordinarily*, to vse it, in *vaine*, *rash*, or *false* oathes : is an vndoubted signe of a soule, that neuer
truly

truely feared G O D. Pray therefore with *Dauid*, when thou art to speake in any matter that may moue passion: *Set a watch, O Lord, before my mouth: and keepe the dore of my lips.*

10 Lastly, in^a praising, be discreet, in^b *saluting*, courteous in^c *admonishing*, friendly, in^d *forgiving*, mercifull, in^e *promising*, faithfull, and bountifull in^f *recompensing* good seruice: making not the rewards of *verine*, the gifts of *faueur*.

Thirdly, for thy actions.

DOe no *euill*, though thou mightest, for G O D will not suffer the least sinne (without bitter repentance) to escape vnpunished

Psal. 141. 3.

a 1 Pet. 5. 32

b Ro. 12. 10

* Affabilitas

& comitas

res sunt nul-

lus impen-

dis, amicitias

tamen

magnas con-

glutinantur

exhibita, dis-

solutant pra-

termisita.

c 1 Thes. 5.

26. 14

d 2 Thes. 3.

15.

Leui. 19. 17.

e Psal. 15. 4.

Eze. 17. 15.

f Deu. 15. 13

14.

Pf. 119. 101.
1 Cor. 7. 2.
1 Sam. 30. 8.

nished. Leauē not vndone any good that thou canst. But doe nothing without a calling, nor any thing in thy calling, till thou haue first taken counsell at Gods Word, of the lawfulness thereof, and praied for his blessing vpon thy endeauiour, and then doe it, in the name of God, with cheerefulness of heart, committing the successe vnto him; in whose power it is, to blesse with his grace, whatsoever businesse is intended to his glory.

1 Cor. 7. 5.

*Inimicus
semper occu-
patus sine dia-
bolis. Greg.*

2 When thou art tempted to doe an euill worke, remember that Satan is where his businesse is. Let not the child of God be the instrument of so base a shame: hate the worke, if thou abhorrest the

the *author*. Aske thy conscience these two questions ; *Would I haue another to doe this vnto mee ? What shall I answere Christ in the day of my accounts ? If contrary to my knowledge and conscience, I shall doe this wickednesse, and sinne against him ?* And remember with *Ioseph*, that though no man seeth : yet GOD seeth all. Fly therefore with *Ioseph* from all sinnes, as well those which are *secret* in the sight of GOD, as those that are manifest in the eyes of men. For GOD as hee is *iust*, without speedy repentance, will bring thy secret sinnes, as he did *Dauids*, *To the open light, before all Israel, and before the Sunne*. Be therefore as much afraid of
secret

Mat. 7. 11.

Luk. 16. 2.
2 Cor. 6. 2.
2 Cor. 5. 10.

Gen. 39. 9.
11. &c.

2 Sam. 12. 13

Luk. 8.17.
& 12.2.

secret finnes, as of open *shame*. And so auoid *all* in *generall*, as that thou doest not allow to thy selfe any one *particuler*, or *darling* sinne which the *corruption* of thy nature could best agree withall: For the crafty *Devill* can hold a mans soule as fast by *one*, as by *many* sins; and faster by that *one* which doth *please* thee, then by *all* those which beginne to be *abominable* vnto thee. And as thou desirest to auoide a *sinne*: so be careful to shunne the *occasion*.

* Pro. 5.8. &
6.27.
Omnis peccandi occasio vitanda est, nam qui amat periculum peribit in illo.
Eccles. 3.

3 In effecting good actions, which are within the compasse of thy *calling*, distrust not Gods providence, though thou see the *meanes*, either *wanting* or *weake*. And

if

if meanes doe offer themselves, be sure that they be *lawfull*: and hauing gotten lawfull meanes, take heede that thou relye not more vpon *them*, then vpon *God* himselfe. Labour, in a lawfull calling, is Gods ordinary means by which hee blesteth his children with outward things. Pray therefore for *G O D S blessing* vpon his own *meanes*. In earthly businesse, beare an *heauenly* minde: doethou thy best endeauour, and commit the whole successe to the *fore-ordaining wisdom* of Almighty God. Neuer thinke to *triumph* by those meanes which God hath *accursed*. That will not in the ende prooue *gaine* which is gotten with the *losse* of thy
soule

Iudg. 7. 2. 7.

Mat. 16. 26.

*Hic murus
athanensis esto,
nil confite
sibi nulla pal-
lescere culpa.*
Horat.
Act. 24. 16.

Psa. 118. 6. 7
Rom. 8. 31.
Pro. 16. 7.

Ge. 33. 4. &c
Gen. 31. 7.
29. 42
Exod. 32. 25.
Num. 14. 42.
43. &c.

soule. In all therefore both
actions and meanes, endea-
uour, with *Paul*, to haue al-
way a cleare conscience towards
God, and towards men.

Looke to your selues what con-
science ye haue,
For conscience shall damne, and
conscience shall saue.

4 Loue all good things
for Gods sake: but God for
his owne sake. Whilest thou
holdest G O D thy friend,
thou needest not feare who
is thine enemy: for either God
will make thine enemy to be-
come thy friend, or will bri-
dle him that hee cannot hurt
thee. No man is ouerthrowne
by his enemy, vnlesse that
first his sinne haue preuailed
ouer him, and God hath left
him to himselfe. Hee that
would

would therefore be safe from the *fear* of his enemies, and liue still in the *faour* of his God: let him redeem the folly of the *time past* with serious *Repentance*: looke to the *time present* with religious *diligēce*, and take heede to the *time to come* with carefull *providence*.

Psal. 27.11.
12.13.

5 Giue euery man the honour *due* to his *place*, but honour a man more for his *goodnesse*, then for his *greatnes*. And of *whomsoever* thou hast receiued a *benefit*, vnto *him* (as GOD shall enable thee) remember to be *thankfull*. Acknowledge it louingly vnto *men*, and pray for him heartily vnto *God*, and count *euery blessing* receiued from *God*, as a *pledge* of his eternall loue, and a *spur* to a *godly life*.

S

6 Re

6 Be not proud for any *externall vworldly goods*, nor for any *internall spirituall gifts*. *Not for externall goods*, because that as they came *lately*, so they will *shortly* be gone againe, their losse therefore is the lesse to be grieved at. *Not for any internall gifts*, for as GOD gaue them, so will hee likewise take them away: If (forgetting the giuer) thou shalt abuse his gifts, to puffe vp thine heart with a pride of thine *owne* worth: and to contemne *others*, for whose good Almighty God bestowed those gifts vpon thee. Hast thou any *one vertue* that moues thee to be *selfe-conceited*? thou hast *twenty vices* that may better *vilsifie* thee in thine *owne* eies.

Be

Be the same in the *sight of*
God, who beholds thy *heart*,
 that thou *seemest* to be in the
eyes of men that see thy *face*.
 Content not thy selfe with an
outward good name, when thy
Conscience shall *inwardly* tell
 thee it is vnderferved, and
 therefore none of thine. A de-
ferred good name for any
 thing, but for *godlinesse*, lasts
 little, and is little worth. In all
 the holy Scriptures I neuer
 read of an *Hypocrites* repen-
 tance: and no wonder, for
 whereas after *sinne*, *conuersion*
 is left as a meanes to *cure all*
other sinners; what meanes
 remaines to *reouer* him who
 hath conuerted *conuersion* it
 selfe into sinne? Woe there-
 fore vnto the Soule that is
 not, & yet stil seeme religious.

*Nihil inuit bo-
 nam nomina
 re clauante
 Conscientia.*

Num. 23. 10.
Psal. 37. 35.
36. 37.

1 Cor. I. 28.

7 Marke the *fearefull ends* of notorious euill men, to abhorre their vicked actions; marke the *life* of the *godly*, that thou maist imitate it: and his blessed *end*, that it may comfort thee. *Obe*y thy betters, *obserue* the wise, *accompany* the honest, and *loue* the religious. And seeing the corrupt nature of man is prone to *hypocrisie*: beware that thou vse not the *exercise* of religion, as matters of *course* and *custome*, without *care* and *conscience*, to grow more holy and devout thereby. Obserue therefore how by the continuall vse of Gods meanes, thou feelest thy speciall *corruptions* weakened, and thy *sanctification* more and more increased:

creased: and make no more shew of holinesse *outwardly* to the world, then thou hast in the sight of God *inwardly* in thine heart.

8 Endeavour to rule those who liue vnder *thine authoritie*, rather by *love* then by *fear*: for to rule by * *love* is *easie* and *safe*, but *tyranny* is euer accompanied vvith *care* and ^a *terror*. Oppression will force the oppressed to take *any aduantage* to shake off the yuake that they are not able to beare: neyther will Gods *iustice* suffer the sway that grounded on *Tyrannie* long to continue. Remember that though by ^b *humane ordinance* they serue thee; yet by a more *peculiar right*, they are ^c Gods *Seruants*.

S 3

Yea,

Isa. 58. 5. 6.
Mat. 23. 27.
28.
Psal. 51. 6.

* *Amor & impera. Blandis viri iacet imperia.*
Ausonius.
a *Qui terret plus ille timet, fors illa Tyranno communis.* Claud.
de inflit. prin.

^b Pet. 2. 13.

^c Leuit. 25.
155.

Philem. v. 16

1 Cor. 9. 5.

* Si Pericles

quætiens cla-

midem induer-

et, apud se

dicere con-

suevit. At-

tende Peri-

cles. quod ge-

statum es

imperium in

liberos Athe-

nenses? Plat.

in Apolog.

Quanto ma-

gis tu, quætiens

authoritatem

exercitatus es

apud scriptum

dicere deb-

re? Memento

ô homo quid

imperium geris

in liberatos

Christianos.

* Qui statuit

aliquid parte

inuidita al-

tera æquum

licet statue-

rit, haud æ-

quum fuit.

Sen. in Med.

Yea, now being *Christians*, not as thy *Servants*, but above *Servants*, brethren beloved in the *Lord*. Rule therefore o-
ver * *Christians*, being a *Chri-*
stian, in love and mercy, like *Christ* thy Master.

9 Remember that of all actions, none makes a *Ma-*
gistrate more like *God* (whose vice-gerent hee is :) then in doing Iustice *justly*. for the due execution whereof :

First, have ever an open eare to the *just* complaints of *unjust* dealings.

Secondly, so lend one eare to the *accuser*, as that thou keepe the other for the *ac-*
cused : for * hee that decreeth for *cyther* part, before *both* be heard, the decree may be *just*, but himselfe is *unjust*.

Thirdly,

Thirdly, in hearing both parts, incline not to the right hand of *affection*, or to the left of *hatred* : as to belecue arguments of *persuasion* for a friend, before arguments *concluding* for a foe.

Fourthly, denie not Iustice, which is *Regia mensura*, to the meanest Subiect : but let the cause of the *poore* and *needy* come in equal ballance with the rich and mightie. If thou perceiuest on the one side in a cause, the *high hills* of *cunning advantages*, *powerfull combination*, and *violent prosecution*: and on the other side, the *low valleyes* of *pouertie*, *simplicitie*, and *desolation* : prepare thy way (as GOD doth) to iudgement, by **raising valleyes*, and *taking downe hills*,

Iudicious
Sir Fr. Bacon
Essaies
of Iudica-
ture.

* Luk. 3. 4. 5.
Isay 40. 3.

2 Chron. 19.
10.

Deut. 27. 17.

Abak. 3. 2.

hils, equalling in equalitie:
that so thou maist lay the
foundation of thy *sentence* vpon
an *even ground*. In mat-
ters of *right* and *wrong* twixt
party and party, let thy con-
science be carefull rather *Lus*
* *dicere* to pronounce the
Law that is made, *secundum*
allegata & probata, rather
then *Lus dare*, to make a Law
of thine owne, vpon the au-
thoritie of *sic volo*, *sic in-*
beo, fearing that feare-
full malediction: *Cursed be*
hee that remoueth his neigh-
bours land-marke. In tryals
of life and death, let *Judges*
like *Elohim*, in *Iustice*, remem-
ber *mercy*, and so cast the se-
uere eye of *Iustice* vpon the
fact, as that they looke with
the fittisfull eye of *Mercy*
vpon

upon the *Malefactor*, wresting the fauour of *Law* to the fauour of *life*, where *grace* promiseth amendment: but if *Iustice* requireth that ^a *one* rather then *vnitie* must perish, and that a rotten member must be ^a cut off, to saue the whole body from putrifying; fiat *Iustitia*. But whilest thou art pronouncing the sentence of Iudgement on another, remember that thine owne iudgement hangs over thine head. In all causes therefore iudge aright, for thou shalt be sure to finde a righteous Iudge, before vvhom thou must shortly appeare to be iudged thy selfe: at what time thou maist leaue to thy *Friend*, this for thine *Epitaph*:

* Melius est
perire vnus,
quam ut pe-
reat vnitas.

a Ense rescin-
dendum ne
pars sincera
trahatur.

Nuper eram Iudex, iam Iudicis ante Tribunal Subsistens, paxeo: iudicor ipse modo.

1 Tim. 1. 8.

Many (I know not vpon what grounds) seeme to be much agrieued vvith the *Lawes* of the Land: but *wise men* may answere them with the Apostle, *nos scimus bonam esse Legem, modò Iudex ea legitime vtatur; Wee know that the Law is good, if a man vse it lawfully.* And he shall be vnto me a *righteous Iudge*, whose heart neyther corruption of *bribes*, feare of *foes*, nor fauour of *friends* can with-draw from the *conscionable* practise of these precepts. And to that rare and venerable *Iudge*, I say with *Iehosaphat* : *Be of courage, and doe Iustice, and the*

2 Chron. 19
11.

the Lord will be with the good.

10 Lastly, make not an
occupation of any recreation.

The *longest* vse of pleasure
is but *short*: but the *paines* of
pleasure abused are *eternall*.

Vse therefore *lawfull* recreation,
so farre forth, as it makes
thee the *fitter* in body and
minde, to doe more *cheare-*
fully the seruice of God, and
the duties of thy calling. Thy
worke is great, thy time is but
short. And *hee who will re-*
compence euery man according
to his workes, standeth at the
doore. Thinke how much
worke is *behinde*, how *slow*
thou hast *vvrought* in the
time which is *past*, and what
a reckoning thou shouldest
make, if thy *Master* should
call thee *this day* to thine ac-
counts.

Prou. 31. 17.

Phil. 4. 8.

*Vita brevis
opusq; multū,
operari pigri,
& uerget Pa-
terfamilias.
Rabbin. A-
postolus.*

Apoc. 22. 12
Iames 5. 9.

counts. Be therefore carefull hence-forth, to make the *most* aduantage of thy *short* time that remaines, as a man vvould of an *elde Lease*: that were neere expiring : and when thou disposest to *recreate* thy selfe, remember how *small* a time is allotted for thy *life* : and that therefore much of that, is not to be consumed, in *idleneffe*, *sports*, *playes*, and *toyish vanities* : seeing the *whole* is but a *short while*, though it be *all* spent in doing the best good that thou canst : for, a man was not created for *sports*, *playes*, and *recreation* : but *zealously* to serue G O D in *Religion*, and *conscionably* to serue his *neighbour* in his *vocation*, and by both to ascertain himselfe of

of eternall saluation. Esteeme therefore the losse of
** time*, one of the greatest
 losses. Redeeme it carefully,
 to spend it wisely: that when
 that time commeth, that
 thou maiest be no longer a
steward on earth; thy Ma-
 ster may welcome thee, with
 an *Eng bone serue*, and giue
 thee a *better* in Heauen,
 where thou shalt ioyfully en-
 ioy thy Masters ioyes for ever-
 more.

** Nihil est aliud tempus quam uita, quam unusquisque tantum, se amare proficitur, quam rei nullius magis sit prodigum quam temporis.*

Eph. 5.16.
 Luke 16.2.
 Mat. 25.21.

Meditations for the Euening.

*At Euening, when thou pre-
 parest thy selfe to take thy
 rest, meditate on these
 few points.*

THat seeing thy daies
 are numbred, there
 is

Psal. 90.
 Iob 14.5.

*Plus memor
quam sis esse
brevis. Hor.*

is *one* more of thy number spent: and thou art *now* the neerer to thy ende by a day.

2 Sit downe a while before thou goest to bed and consider with thy selfe what *memorable* thing thou hast *seene, heard, or read* that day more then thou sawest, heardest or knewest before. and makethy *best use* of them; but especially, call to minde, what sinne thou hast committed that day against GOD or *Man*: and what good thou hast omitted: and humble thy selfe for both: If thou findest that thou hast done any goodnesse, acknowledge it to be Gods grace, and giue him the glory, and count that day *lost*, wherein

**Hec Perdi-
da dant.
Tit. Vesp.
Apothe. gn.
Nullus sine
luna dies.*

wherein thou hast not done
some good.

3 If by frailty or strong temptation, thou shalt perceiue, that thou hast committed any grieuous sinne or fault; *presume* not to sleepe till thou haue vpon thy knees, made a *particular reconciliation* with God in *Christ* for the same: both by confessing the fault, and by seruent *praying*, for the pardon of the same. Thus making thy score euen with *Christ* euery night, thou shalt haue the *lesse* to account for; when thou art to make thy finall reckoning, before his Maiesty in the *Iudgement day*.

Eph. 4. 26.

4 If thou haue fallen out with any in the day, let not
the

* Non tu pe
est veniam
precari, tu
pe est Deum
aut hominem
habere inimi-
cium.

Mibi vin-
dicta dicit
Dominus.
Rom. 12. 19.

Non est tibi
ins infernum
alienum imo
in consuetum
insanum.

the Sunne goe downe on thine
anger that night. If thy con-
science tels thee that thou hast
wronged him, *acknowledge*
thine offence, and * *entreate*
him to forgive thee. If *hee*
haue wronged thee, offer him
reconciliation, and if *hee* will
not be reconciled, yet do thou
from thy heart forgive him,
Matth. 5. 23 : But in any
case presume not to be thine
owne *revenger*. For in so
doing thou doest God a *double*
injury : First, in offering
to take his *sword of Justice*
out of his hand as though he
were not *inst* : having refer-
ued the *execution of vengeance*
to himselfe. Secondly,
in *usurping authority* over his
servant, without *referring* the
cause to his *bearing and cen-*
sure

sure, being his and thy Master. Besides, thou art too partiall to be a Reuenger. For if thou be to execute reuenge on thy selfe, thou wilt doe it too lightly; if on thy enemy, too heauily. It belongeth therefore to God to reuenge; to thee to forgiue.

And in testimony that thou hast *freely* forgiuen him, pray vnto God for the *forgiuenesse* of his fault, and the amendment of his life: and the next time that *occasion* is offered (and it lyes in thy power) doe him good, and *reioyce* in doing it: for hee that doth good to his *enemies*, shewes himselfe the childe of GOD; and his reward is with GOD his Father.

*Cui semel ignoueris cura
ut ille sentiat
bona fide id
esse actum
& si qua in
re illi iniurare
potes experi-
atur te ami-
cium. Viues.
Mat. 3. 39.
Rom. 12. 10.*

*Id vite tem-
pus; quod
somno impen-
ditur, non est
vita. Vita e-
nim vigilia
est.*

5 Use not sleepe as a meanes, to satiate the foggy listhernesse of thy flesh: but as a medicine to refresh thy tyred senses and members. Sufficient sleepe quickeneth the minde, and reuiuerh the body: but immoderate sleepe dullerh the one, and fatterh the other.

6 Remember that many goe to bed, and neuer rise againe; till they be wakened and raised up by the fearefull sound of the last trumpet. But he that sleepeth and wakeneth with praier; sleepeth and wakeneth with Christ. If therefore thou desirest to sleepe securely, and safely, yeeld vp thy selfe into the hands of God, whilest thou art waking, and so goe to bed with

with a reuerence of *Gods maiesty*, and consideration of thine owne *mifery*, which thou maieft imprint in thy heart in some measure, by these meanes and the like meditations.

Read a Chapter in the same order as was prescribed in the morning: and when thou hast done, kneele downe on both thy knees at thy bed side, or some other conuenient place in thy Chamber, and lifting vp thy heart, thine eyes and hands to thy heauenly *Father*, in the name and mediation of his *holy Sonne I E S V S*, pray vnto him, if thou haue the gift of praier.

I *Confessing* thy sinnes, especially those which thou
hast

hast committed *that day.*

2 *Carning* most earnestly (for Christ his sake) *pardon* and *forgiueneſſe* for them.

3 Requesting the assistance of his *body spirit*, for amendment of life.

4 In *giuing thanks* for benefits received, especially for thy *preseruation* that day.

5 Praying for *rest* and *protection* that night.

6 Remembring the state of the *Church*, the *King*, and the *Royall Posterity*, our Ministers and Magistrates, and all our brethren visited or persecuted.

7 Lastly, commending thy *selfe* and all *thine* to his gracious custody.

All which thou maiest do
in

in these or the like words.

A praier for the Euening.



Most gracious
God, and louing
Father, *who art
about my bed, and
knowest my down
lying, and mine vprising, and
art neere vnto all that call vpon
thee, in trnth and sincerity,*
I wretched sinner doe beseech
thee, to louke vpon me with
the eies of thy mercy, and
not to behold mee as I am
in my selfe: For then thou
shalt see but an vncleane and
defiled creature, *conceined in
sinne, and lining in iniquity: so
that I am ashamed to lift vp
mine eies to heauen, knowing
how grienously I haue sinned a-
gainst*

Psal. 139. 23.
Psal. 145. 18.

Psal. 51. 5.
Hebr. 9. 6.

Luk. 15. 18.

Dan. 9. 11.

Ephes. 4. 30.

Psal. 119. 37.

gainst heauen, and before thee:
 For, O Lord, I haue trans-
 gressed *all thy commandments*
and righteous lawes, not one-
 ly through negligence and
 infirmity, but oftentimes
 through *wilfull presumption*,
 contrary to my *knowledge*:
 yea, contrary to the motions
 of thy *holy spirit* reclaiming
 me from them, so that I haue
 wounded my conscience, and
 grieved thy *holy spirit*, by
 whom thou hast *sealed mee*
to the day of redemption. Thou
 hast consecrated my soule
 and body, to be the *temples*
 of the *holy Ghost*: I wretched
 sinner haue defiled both,
 vvith all manner of pollu-
 tion and vncleannesse. My
 eyes in taking pleasure to be-
 hold *vanitie*, mine eares in
 hearing,

hearing *impure* and *unchaste* speeches, my *tongue* in *leaving* and *euill* speaking: my *hands* are so full of *impuritie*, that I am ashamed to lift them vpvnto thee: and my *feet* haue carried mee after mine *owne* wayes: my *understanding* and *reasoning* which are so quicke in all earthly matters, are only *blinde*, and *stupid*, when I come to meditate or discourse of *spirituall* and *heauenly* things: my *memory*, which should be the *treasurie* of all goodnesse, is not so apt to remember any thing, as those things vvhich are *vile* and *vaine*. Yea, Lord, by wofull experience I finde, that naturally, all the *imaginations* of the *thoughts* of mine heart, are only
euill

Isa. 6. 3.
Isa. 1. 15.

Rom. 3. 15.
16.

Gen. 6. 5.

Psal. 40. 12.

Isai. 1. 6.

2 Sam. 5. 22.

1 Ioh. 3. 20.

*emill continually. And these my finnes are more in number then the haire which grow vpon mine head, and they haue growne ouer me like a loathsome leproie: that from the crowne of my head to the sole of my feet, there remains no part vvhich they haue not infected. They make mee seeme vile in mine owne eyes; how much more abhominable must I then appeare in thy sight? And the custome of sinning hath almost taken away the conscience of sinne, & pulled vpon me such dulnesse of sense and hardnesse of hart; that thy iudgements denounced against my finnes, by the faithfull Preachers of thy Word doe not terrifie me to returne vnto thee by vn-
fained*

fained *repentance* for them.
And if thou *Lord*, shouldst
but deale with me, according
to thy *justice* and my desert,
I should vtterly be confoun-
ded and condemned. But see-
ing that of thine infinite *mer-
cie* thou hast spared mee
so long, and still waitest for
my *repentance*: I humbly be-
seech thee, for the bitter
death and bloody *Passions*
sake, which *Iesus Christ* hath
suffered for mee: that thou
wouldest pardon, and for-
give vnto mee all my sinnes
and offences, and open vnto
mee that *euer-streaming foun-
taine* of the *blood* of *Christ*,
which thou hast promised to
open vnder the *New Testa-
ment*, to the penitent of the
house of *David*: that all my

Zach. 13. 1.

T

sinnet

Ier. 10. 23.

Da Domine
quod iubet, &
sube quod vis
August.

sinnes and vncleannesse may
be so bathed in his blood, bur-
ied in his death, and hid in
his wounds: that they neuer
be more seene, to shame me
in this life, or to condemne
mee before thy Iudgement-
seat, in the world which is
to come. And forasmuch, O
Lord, as thou knowest, that
it is not in man to turne his
owne heart, vnlesse thou dost
first giue him grace to conuert:
And seeing that it is as easie
with thee to make me righte-
ous and holy, as to bid mee
to be such: O my God, giue
mee grace, to doe what thou
commandest, and then com-
mand what thou wilt, and thou
shalt finde me willing to doe
thy blessed will: And to this
end, giue vnto me thine holy
spirit,

of Pietie.

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spirit, which thou hast promised to give to the worlds end, vnto all thine elect people, And let the same thy holy spirit, purge my heart, heale my corruption, sanctifie my nature, and consecrate my soule and body, that they may become the Temples of the holy Ghost, to serue thee in righteousness and holinesse all the dayes of my life. That when by the direction & assistance of thy holy spirit, I shall finish my course in this short and transitory life; I may cheerefully leaue this world, and resigne my Soule into thy Fatherly hands, in the assured confidence of enioying euerlasting life with thee, in thine Heauenly Kingdome, which thou hast prepared for thine

T 2 elect

Mat. 28. 20.
Iohn 16. 13

1 Cor. 3. 16.
17.
Luke 1. 74.

Act. 13. 65.
2 Tim. 4. 7.

Psa. 31. 5.

Mat. 25. 34.
2 Tim. 4. 8.

elect Saints, who loue the Lord Iesus, and expect his appearing.

In the meane while, O Father, I beseech thee, let thy *holy spirit* worke in mee such a serious repentance, as that I may with *teares* lament my sinnes past, vvith *griefe* of heart be humbled for my sinnes present, and vvith all mine *endeavour* resist the like filthy sinnes in time to come. And let the same thy *holy spirit* likewise keepe mee in the *vnitie* of thy Church. Leade mee in the *truth* of thy Word, and preserue me that I neuer swarue from the same to *Po- perie*, nor any other error or false worship. And let thy *Spirit* open mine eyes more and more, to see the wondrous things

*things of thy Law: and open
my lips, that my mouth
may daily defend thy Truth,
and set forth thy Praise. In-
crease in me those good gifts,
which of thy ~~me~~ cy thou hast
already bestowed vpon mee,
and giue vnto mee a patient
spirit, a chaste heart, a conten-
ted minde, pure affections,
wise behaviour, and all other
graces which thou seest to be
necessary for me: to gouerne
my heart in thy feare, and to
guide all my life in thy fa-
uour: that whether I *live* or
dye, I may *live* and *dye* vnto
thee, who art my God, and
my Redeemer.*

Psal. 51. 15.

Psal. 119. 14.

And here (O Lord) ac-
cording as I am bound, I
render vnto thee from the
Altar of my humblest heart,

all possible thanks for all those blessings and benefites, which so graciously & plentifully, thou hast bestowed vpon my soule and body, for this life, and for that which is to come: namely, for mine *Election, Creation, Redemption, Vocation, Iustification, Sanctification, and Preservation* from my childe-hoode, vntill this present day and houre: and for the firme hope which thou hast giuen me of my *Glorification*. Likewise for my *health, wealth, food, raiment, and prosperitie*: and more especially, for that thou hast defended mee this day now past, from all perils and dangers, both of body and soule, furnishing mee with all *necessary* good things that

that I stand in neede of. And
as thou hast *ordained* the day
for man to *travaile* in, and the
night for him to take his rest :
so I beleech thee, sanctifie
vnto mee this nights *rest* and
 sleepe, that I may enioy the
same, as thy sweet blessing
and benefit. That so this *dull*
and *wearied* body of mine,
being refreshed with mode-
rate sleepe and rest: I may be
the better enabled to vvalke
before thee, doing all such
good works, as thou hast ap-
pointed: when it shall please
thee by thy *diuine* power to
waken mee the next mor-
ning. And whilest I sleepe;
doe thou, O Lord, *who art*
the keeper of Israel, that ne-
uer *slumbrest* nor *sleepest*,
watch ouer mee in thy holy

Psal. 121. 4.

Apoc. 13. 7.

Psal. 34. 7.

Prou. 18. 10.

prouidence, to protect mee from all danger, so that neither the *euill Angels* of *Sathan*, nor any wicked *enemy*, may haue any power to doe me any harme or euill. And to this end, giue a charge vnto thy *holy Angels*, that they at thine appointment, may *pitch their tents* round about me, for my defence and safetie: as thou hast promised that they should doe *about them that feare thy Name*. And knowing that thy name is a *strong tower of defence vnto all those that trust therein*; I here recommend *my selfe* and *all* that doe belong vnto me, vnto thy *holy protection* and custodie. If it be thy blessed will to call for me in my sleepe: O Lord, for *Christ* his

his sake, haue mercy vpon
me, and receiue my soule in-
to thy heauenly Kingdome.
And if it be thy blessed plea-
sure to adde more *dayes* vnto
my life, O Lord, adde more
amendment vnto my *dayes* :
and weane my mind from the
loue of the *world*, and world-
ly *vanities* : and cause mee
more and more to settle my
conuerſation on *Heauen* and
heauenly things. And per-
fect daily in mee, that good
worke which thou haſt begun,
to the glory of thy Name, and
the ſaluation of my ſinfull
Soule.

O Lord, I beſeech thee
likewiſe, ſaue and defend
from all euil and danger,
thy whole Church, the Kings
Maieſtie, the *Queene*, the

T 5

Prince

Prince Charles, together with the Princely Count *Palatine* of *Rhene*, and the religious *Princesse Elizabeth* his Wife: keepe them all in the sinceritie of thy Truth, and prosper them in all grace and happinelle. Blesse the *Nobilitie*, *Ministers*, and *Magistrates* of these Churches & Kingdomes, each of them with those graces, which are expedient for their place and calling. And be thou, ô Lord, a comfort and consolation to all thy people, whom thou hast thought mee to visit vvith any kinde of *sicknesse*, *crosse*, or *calamitie*. Hasten, O Father, the comming of our Lord *Iesus Christ*. Make mee euer mindfull of my last end, and of the reckoning that

Apoc. 6. 10.
22. 20.

I am to make vnto thee therein. And in the meane while, carefull, so to follow *Christ in the regeneration during this life*, as that with Christ I may haue a portion in the *resurrection of the iust*, when this mortall life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and craue at thy hands in the *Name and mediation of Iesus Christ thy Sonne*, and in that forme of Prayer, which hee himselfe hath taught me to say vnto thee. *Our Father which art in Heauen, &c.*

Mat. 19. 28.

Luke 14. 14.

Another

*Another shorter Evening
Prayer.*



Eternall G O D,
and heauenly fa-
ther, if I were
not taught and
assured by the
promises of thy Gospell, and
the examples of *P. e. r. Mag-*
dalene, the Publicane, the Pro-
digall childe, and many other
penitent sinners: that thou art
so full of *com- p. sion,* and so rea-
dy to forgiue the greatest sin-
ners, who are *beawsest laden*
with sinne, at what time soeuer
they returne vnto thee with
penitent hearts, *lamenting*
their sinnes, and *imp. loring*
thy grace: I should *desp. a. re*
for mine owne sinnes, and be
vtterly

Luke 11. 61.

Luke 7. 47.

Luke 18. 14.

Luke 15. 20.

Psal. 103. 8.

Mat. 11. 28.

Ezech. 18.

21. 22. &c.

vnterly discouraged, from
presuming to come vnto thy
presence : considering the
hardnesse of my heart, the vn-
rulinesse of my affections,
and the vncleannesse of my
conuersation : by meanes
whereof I haue transgressed
all thy lawes, and deserued
thy curse, which might
cause my body to be smitten
with some fearefull disease,
my soule to languish with the
death of sinne, my good name
to be traduced with scanda-
lous reproaches, and make
mine estate lyable to all man-
ner of crosses, and casualties.
And I confesse, Lord, that
thy mercy is the cause
that I haue not beene long
since confounded. But, O my
God, as thy mercy onely
staied :

Deut. 32. 36.
Gal. 3. 10.

Lam. 3. 22.
Mal. 3. 6.

Col. 3. 12.

Mat. 3. 17.

Psal. 15. 7.

Psal. 28. 4.

Hos. 13. 5.

Isa. 1. 16. 18.

Mat. 9. 12.

1 Ioh. 1. 7.

Ioh. 3. 14.

staied thy iudgement from
falling vpon mee hitherto;
so I humbly beseech thee, in
the *bowels* of the mercy, of
Iesus Christ, in whom *onely*
thou art well pleased, that
thou wilt not deale with mee
according to my deserts, but
that thou wouldest *freely* and
fully, remit vnto mee all my
sinnes and transgressions: and
that thou wouldest *washe*
them cleane from me, vvith
the vertue of that most pre-
cious blood, which thy sonne
Iesus Christ hath shed for
me. For hee *alone* is the
Physician, and his *blond onely*
is the *medicine* that can heale
my *sickenesse*. And he is the
true brazen Serpent, that can
cure that poison wherewith
the *firy Serpents* of my *sinnes*,
haue

haue stung and poisoned my
 sicke and wounded soule.
 And giue mee I beseech thee
 thine *holy spirit*, which may
 assure me of mine *adoption*,
 and that may confirme my
faith: increase my *repentance*,
 enlighten my *understanding*,
 purifie my *heart*, rectifie my
will and *affections*, and so *san-*
ctifie me throughout: that my
whole body, soule, and spirit
 may be kept *unblameable un-*
till the glorious comming of my
Lord Iesus Christ. And now,
 O Lord, I giue thee hearty
thanks and praise, for that
 thou hast this *day* preserved
 me from all harmes and pe-
 rils, notwithstanding all my
 sinnes and ill deserts. And I
 beseech thee likewise defend
 me this night from the *roa-*

Gal. 4. 5. 6.

1 Thes. 5. 23.

ring

1 Pet. 5. 8.

*ring Lion, which night and day
seeketh to deuoure me. Watch
thou, O Lord, ouer me this
night, to keepe mee from
his temptations and tyrannie:
and let thy mercy shield me
from his vnappealeable rage
and malice. And to this end,*

Psal. 31. 5.

*I commend my selfe into thy
hands, and protection; be-
seeching thee, O my Lord
and God, not to suffer Satan,
nor any of his euill members,
to haue power to doe vnto
me any hurt or violence this
night. And grant, good Lord,
that whether I *sleep* or *wake*:
live or *die*: I may *sleep*,
wake, *live*, and *die* vnto thee,
and to the glory of thy
name, and the saluation of
my soule. Lord blesse and
defend all thy chosen people
euery*

euery where. Graunt our
King a long & happy raigne
ouer vs. Blesse the *Queene*,
Prince Charles, the *Prince*
Palatine of Rhene, and the
vertuous *Prinseesse Elizabeth*
his wife, together with all
our Magistrates, and Mini-
sters : comfort them who
are in any misery, neede, or
sickenesse : Good Lord, giue
me grace to be one of those
wise Virgins, which may
haue my heart prepared like
a *Lampe* furnished with the
Oyle of Faith, and *light of*
good works, to meet the Lord
Iesus the sweet *bridegroom*
of my *soule*, at his second and
sodaine *comming* in glory.
Grant this good Father, for
Christ Iesus sake, my only Sa-
uiour and Mediator, in whose
blessed

Math. 25. 2.

bleſſed name, and in whoſe
ownewords I call vpon thee
as he hath taught me.

Our Father which &c.

Afterwards ſay.

*Thy grace O Lord Jeſus
Chriſt, thy loue O heavenly
Father, thy comfort and conſo-
lation, O Holy and bleſſed ſpi-
rit, be with me, and dwell in
my heart this night and ener-
more. Amen.*

Then riſing vp in a holy
reuerence, meditate as thou
art putting off thy cloathes.

*Things to be Meditated vpon,
as thou art putting off
thy cloathes.*

THat the day is comming
when thou muſt be as
barely

barely *unstript* of *al* that thou hast in the *world*, as thou art now of thy *cleathes*; thou hast therefore heere, but the *use* of all things, as a *Steward* for a time, and that vpon *accounts*. Whilest therefore thou art trusted with this *Stewardship*, be *wise* and *faithfull*.

2 When thou seest thy *bed*, let it put thee in minde of thy *grane*; which is now the *bed* of *Christ*: For *Christ* by laying his *holy body* to rest three daies and three nights in the *grane*; hath *sanctified*, and as it were *warmed* it for the bodies of his *Saints* to rest and sleepe in till the morning of the resurrection: So that now vnto the *faithfull*, Death is but a sweet *sleepe*

*Nudus in
hunc mundū
veni simul
hinc quoque
nudus abibo.*
Luk. 16. 2.

Math. 24. 25.

Tob 17. 13.
*Et sumus
mortis; sic
lectus imago
sepulchri.*

Mat. 12. 40.
1 Thef. 4. 14.

Isa. 57. 2.

Isa. 26. 20.

leepe, and the *grau*e but
Christs bed, where their bo-
 dies *rest* and *leepe* in *peace* :
 vntill the ioyfull *morning* of
 the *Resurrection* day shall
dawne vnto them.

Psal. 4. 8.

Let therefore thy bed-
 cloathes represent vnto thee,
 the mould of the earth that
 shall cover thee: thy *sheetes*,
 thy *winding sheete* : thy *leepe*,
 thy *death* : thy *waking*, thy
resurrection. And being laid
 downe in thy bed when thou
 perceiuest sleep to approach:
 say, *I will lay mee downe and*
leepe in peace, for thou Lord
onely makest mee dwell in
safety.

Thus religiously *opening*
 euery Morning thy heart,
 and *shutting* it vp againe eu-
 ry Euening with the *word of*
God

God and prayer, as it were
vvith a *locke* and *key*: and
to *beginning* the day with
GODS worship, *continuing*
it in his feare, and ending it
in his fauour: thou shalt be
sure to finde the *bleſſing* of
GOD vpon all thy daies
labours and good endea-
uours: and at night thou
mayeſt *aſſure* thy ſelfe thou
ſhalt ſleepe *ſafely* and *sweetly*
in the *armes* of thy heauenly
Fathers *providence*.

Thus farre of the Piety
which euery Chriſtian in pri-
uate ought to Practiſe euery
day. Now followeth that which
(he being a Houſholder) muſt
practiſe publiſely with his
Family.

Medita-

*Meditations for Household
Piety.*

1 **I**F thou be called to the
 gouernment of a *Fam-
 lie*, thou must not hold it
 sufficient to serue G O D, and
 liue vprightly in thine *owne*
 person: vnlesse thou cause
all vnder thy charge to doe
 the same with thee. For the
 performance of *this* dutie
 God was so well pleased with
Abraham, that he would not
 hide from him his counsell.
 For (saith G O D) *I know him*
that he will command his sons
and his household after him;
that they keepe the way of the
Lord, to doe righteousness
and iudgement, that the Lord
may bring vpon Abraham,
that

Gen. 18. 17.
 19.

that he hath spoken vnto him.
 And Abraham had 318. men
 seruants; which were thus
 borne and Catechized in his
 house. With whose helpe
 hee rescued also his Ne-
 phew Lot from the capti-
 uity of his enemies. And re-
 ligiously valiant Iosuah pro-
 testeth before all the people,
 that if they all would fall a-
 way from the true worship of
 G O D, yet that hee and his
 house would serue the Lord.
 And G O D himselve gives a
 speciall charge to all house-
 holders that they do instruct
 their Family in his word, and
 traine them vp in his feare
 and seruice. These words
 which I command thee this day
 shall be in thy heart, and thou
 shalt whet them continually vp
 on

Gen. 14. 14.

Iosh. 24. 15.

Dent. 6. 7. 93

Psal. 101. 6.

Hest. 4. 16.

on thy children, and shalt talke of them, when thou carriest in thine house, and as thou walkest by the way, and when thou lyest downe, and when thou risest up, &c. Thou shalt feare the Lord thy God and serue him. Dauid according to this Law had so ordered his Family, That no deceitful person should dwell in his house, but such as would serue God and walke in his way. And religious Hester had taught her Maydes to serue G O D in fasting and prayer. And the more to further thy family in the zeale of Religion: setle euer thy chiefest affection on those, whom thou shalt perceiue to be best addicted to true religion. This also will turne to thine owne aduantage in a double

double respect. First, G O D will the rather blesse and prosper the *labour* and handy worke of such godly Seruants. For *Laban* perceiued that God blessed him for *Iacobs* sake: And *Potiphar* saw, that the Lord made all that *Ioseph* did to prosper in his hand; yea, when innocent *Ioseph* vvas cast into prison, his Keeper saw that whatsoeuer he did, the Lord made it to prosper: and therefore the Keeper committed all the charge of the Prisoners into *Iosephs* hand. Secondly, the truer a man doth serue God, the faithfuller he will serue thee.

Gen. 30. 27.

Gen. 39. 3.

Gen. 39. 21.
23.

2 If euery *Housholder* were thus carefull, according to his *dutie*, to bring vp his Children and Familie in the

V

service

service and feare of God in his owne house, then the house of God should be better filled, and the Lords Table more frequented every Sabbath day; and the Pastors publike preaching and labour would take more effect then it doth. The streetes of Townes and Cities, would not abound with so many drunkards, swearers, whoremongers, & prophane scorneres of true Pietie and Religion. Westminster-Hall would not be so full of contentions, wrangling suites, and vnchristian debates: and the Prisons vould not be every Sessions, so full of theeves, robbers, traytors, and murtherers. But alas, most Housholders make no other vse of their Seruants, then

then they doe of their *beasts*. Whilest they may haue their *bedies* to doe *their* seruice, they care not if their *Soules* serue the *Dinell*. Yet the common complaint is; that *faithfull* and *good* seruants are *scarce* to be found. True; but the reason is, because there are so many *prophane* and *ir-religious* Masters: for, the example and instruction of a *godly* and *religious* Master, will make a good and a *faithfull* seruant, as may witnesse the examples of *Abraham*, *Ioshua*, *Dauid*, *Cornelius*, &c. who had good seruants, because they were religious masters. such as were carefull to make their seruants *Gods* seruants.

It is the *chiefe* labour and

Pfal. 127. 1. 2

Ier. 10. 25.

Pfal. 52. 5.

Gen. 15. 16.

Leu. 18. 25.

care of most men, to raise and to advance their house; yet let them rise up carefully & lye downe laze, and eate the bread of carefulnesse, all vwill be but in vaine, for except the Lord build a house (that is, raise vpa familie) they labour in vaine. For GOD hath sealed this as an irremocable Decree, that he will poure his wrath vpon the Families that call not vpon his Name: yea, God will take the wicked, and plucke him out of his Tabernacle, and roote him out of the land, &c. Yea, when his iniquities are full; he will make the Land to spue out emery Canaanite. Religion then, and the Service of God in a Family, is the best building and surest entailing of house and Land

Land to a *man* and his *posteritie* : for the *righteous man* shall inherit the land, and dwell therein for ever.

Pfal. 3. 7. 29.

As therefore if thou desirest to haue the *blessing* of God vpon thy *selfe* and vpon thy *familie* : eyther before or after thine owne priuate deuotion, call euery morning all thy familie to some conuenient roome; and first, eyther reade thy selfe vnto them a Chapter in the word of *God*, or cause it to be read distinctly by some other. If leasure serue, thou maiest * *admonish* them of some remarkeable good *notes*; and then kneeling downe with them in reuerent sort, as is before described, pray with them in this manner.

* *Origen* would haue the Word expounded in Christian houses.

Han. 9. in *Leuit.*

Augustine saith, that which the Preacher is in the Pulpit, the same the householder is in the house.

*Morning Prayer for a
Familie.*

Lord our G O D
and heauenly fa-
ther, who art the
onely Creator &
Gouernour of
Heauen and Earth, and all
things therein contained, we
confesse that wee are *unwor-*
thy to appeare in thy sight
and presence, considering
our manifold sinnes vvhich
wee haue committed against
Heauen, and before thee: and
how that wee haue beene
borne in sinne, and doe *daily*
breake thy holy Lawes and
Commandements, contrary
to our knowledge and Con-
sciences, albeit that we know
that

that thou art our *Creator*,
who hast *made vs*; our *Re-*
deemer, who hast *bought vs*
with the *bloud* of thine onely
begotten Sonne; and our
Comforter, who bestowest
vpon vs *all* the good and ho-
ly *graces*, which wee enioy in
our soules and bodies. And if
thou shouldest but deale with
vs, as our vickednesse and
vnthankfulnesse haue deser-
ued; what other thing might
vve, O Lord, expect from
thee, but *shame* and *confusion*
in this life, and in the vworld
to come *wrath* and euerlast-
ing *condemnation*? Yet, O
Lord, in the *obedi- nce* of thy
Commandement, and in the
confidence which wee haue in
thy vnspeakeable and end-
lesse mercy in thy Sonne, our

Sauour *Iesus Christ* : we thy
poore Seruants appealing
from thy Throne of *Iustice*
(where wee are iustly lost
and condemned) to thy
throne of *Grace* (where mer-
cy *raigneth* to pardon *aboun-*
ding sinne :) doe from the
bottome of our hearts most
humbly beseech thee to re-
mit and forgiue vnto vs all
our offences and misdeedes,
that by the vertue of the
precious bloud of *I E S V S*
C H R I S T, thine innocent
Lambe, which hee so aboun-
dantly shed *to take away the*
sinnes of the world: all our sins
both *originall* and *actuall*,
may be so clenfed and wash-
ed from vs, as that they may
neuer be laid to our charge,
nor neuer haue power to rise
vp

vp in Iudgement against vs.
 And we beseech thee, good
Father, for *Christ* his death
 and passions sake: that thou
 wilt not suffer to fall vpon vs
 that fearefull curse and ven-
 geance, which thy Law hath
threatned, and our sins haue
 iustly *deserued*. And for as
 much, O Lord, as wee are
 taught by thy word, *that Idol-*
aters, Adulterers, conuets
men, contentious persons, dran-
kards, gluttons, and such like
 inordinate liuers, *shall not*
inherite the kingdome of God:
 poure the grace of thy *holy*
spirit into our harts, whereby
 we may be *enlightened* to see
 the filthinesse of our sinnes,
 to abhorre them: and may
 be more and more *stirred*
 up to liue in *newnesse* of life,

and loue of thy *Maiestie*; so that vvee may daily encrease in the obedience of thy *word*, and in a conscionable care of keeping thy *Commandments*.

And now, O Lord, vvee render vnto thee most heartie *thanks*, for that thou hast elected, created, redeemed, called, iustified and sanctified vs in good measure in *this* life, and giuen vs an assured hope that thou vvilt glorifie vs in thy heavenly Kingdome, vvhen this *mortall* life is ended. Likewise vve thanke thee for our life, health, wealth, libertie, prosperitie, and peace, especially, ô Lord, for the continuance of thy holy *Gospell* among vs, and for sparing vs so long, and granting

granting vs so gracious a
time of *Repentance*. Also vve
praise thee, for all other thy
mercies bestowed vpon vs;
more especially, for preser-
uing vs this night past, from
all dangers, that might haue
befallen our soules or bo-
dies. And seeing thou hast
now brought vs safe to the
beginning of this day, vve be-
seech thee, *protect* and *direct*
vs in the same. Blesse and de-
fend vs in our *going out* and
comming in, this day and euer-
more. Shield vs, O LORD,
from the temptations of the
Diuell, and grant vs the cu-
stodie of thy *holy Angels* to
defend and direct vs in all
our *wayes*.

And to this end, wee re-
commend our selues, and all
those

those that belong vnto vs, and are abroad from vs, into thy *hands*, and almightie *tutition*. Lord defend them from all *euill*, prosper them in all *graces*, and fill them with thy *goodnesse*. Preserue vs likewise this day, from falling into any *rosse* linne, especially those vvhhereunto our *natures* are most prone. Set a *watch* before the doore of our *lips*, that vve offend not thy *Majestie*, by any rash or false oathes; or by any lewde or lying speeches: giue vnto vs *patient* mindes, *pure* and *chast* hearts, and all other graces of thy Spirit, vvhich thou knowest to be needfull for vs, that vvee may the better be enabled to serue thee in *holinette* and *righteousnesse*.
And

And seeing that all *mans* labour without thy blessing is in vaine; bleſſe euery one of vs in our ſeueral places and callings, *direct thou the work* of our hands vpon vs, *eu*n prosper thou our handy-work; (for except thou *guide* vs vvith thy *grace*, our ende-uours can haue no good *ſucceſſe*.) And provide for vs all things which thou, O Father. knoweſt to bee needfull for euery one of vs in our ſoules and bodies this day. And grant that wee may ſo paſſe through the *pilgrimage* of this ſhort life; that our hearts being not *ſetled* vpon any tranſitorie things, which we meeete with, in the way: our *ſoules* may euery day bee more and more *rauiſhed* with
the

the loue of our *home*, and
thine euerlasting *Kingdome*.

Defend likewise, O Lord,
thy vniuersall Church, and
euery particuler member
thereof: especially wee be-
seech thee to continue the
peace and prosperity of these
Churches and Kingdomes
wherein wee liue. Preserue
and defend from all euils
and dangers, our gracious
King, the *Queene*, our hope-
full *Prince Charles*, together
with the *Princely Palsgraue*
of *Rhene*, and religious
Princesse Elizabeth his wife.
Multiply their daies in blisse
and felicity: and afterwards
crowne them with euerla-
sting ioy and glory. Blesse
all our Ministers and Magi-
strates with all graces needful
for

for their places, and gouerne
thou them, that they may go-
uerne vs, *in peace and goodli-*
nesse. And of thy mercy, O
Lord, comfort all our bre-
thren that are destreiled,
sicke, or any way comfort-
lesse, especially those who
are afflicted either *with an e-*
uill conscience, because they
haue sinned against thy word,
or *for a good* conscience, be-
cause they will not sinne a-
gainst thy *truth*. Make the
first to know, that not one
drop of the blood of *Christ*,
was a drop of *vengeance*, but
all drops of *grace*, powerfull
to procure pardon vpon re-
pentance, for the greatest
 finnes of the chiefest *sinner* in
the world. And for the o-
ther, let not, O Lord, thy
long

long sufferance either too much *discourage* them, or too much *encourage* their enemies: but grant them *patience* in suffering, and a gracious and speedy *deliuerance*, which way may stand best with their *comfort* and thy *glory*.

Giue every one of vs grace, to be alwaies mindefull of his last end, and to be prepared with faith and repentance, as with a *wedding garment* against the time that thou shalt call for vs out of this sinnefull world. And that in the meane while, we may so in all things, and aboue all things, seeke thy *glory*, that when this mortall life is ended, wee may then be made partakers of *immortality*, and life

life eternall, in thy most blessed and glorious *Kingdome*. These and all other graces, which thou, O Father, seest to be necessary for vs, and for thy whole Church, wee humbly begge and craue at thy hands ; concluding this our imperfect prayer, in that *absolute* forme of prayer, which Christ himselfe hath taught vs, saying:

Our Father, &c.

After Prayers, let euery one of thy Household (taking in the feare of GOD, such a breakefast or refreshing as is fit) depart : the children to Schoole, the seruants to their worke, euery one to his office, the Master and Mistresse of the

*the Family to their callings, or
to some honest exercises for
recreation as they thinke fit.*

*The Practise of Piety at meales
and the manner of feeding
in the feare of God.*

BEfore dinner and sup-
per, when the Table is
couered, ponder with thy
selfe vpon these *Meditations*:
to worke a deeper impressi-
on in thy heart of Gods fa-
therly prouidence and goodnes
towards thee.

*Meditations before dinner
and supper.*

Meditate that hun-
ger is like the sick-
nesse called a *Woolfe*: which
if

if thou doest not feed; vwill deuoure thee, and eate thee vp: and that meat and drink, are but as *Physicke*, or meanes which GOD hath ordained, to relecue and cure this *naturall infirmity*, and necessitie of man. Vse therefore to eate and to drinke, rather to sustaine and refresh the *weaknesse* of nature; then to satisfie the sensuality and delights of the flesh. Eate therefore to liue, but liue not to eate. A Skauenger, whose liuing isto empty; is to be preferred before him, that liueth but to fill Priues. There is no seruice so * *base*; as for a man to be a slave to his belie. The Apostle termeth such, *Belly-gods*, *Phil. 3. 19.* Therefore wee may boldly terme

Hoc me docuisti, vt quoniam admodum necessaria sunt, sic alimenta sumpturus accedam.
Aug. lib. 10. Confess.

* *Maiores sum & ad maiora genitus, quam vt mancipiū sim mei corporis.* Senec.

* Of *Gould*,
which signi-
fieth mans
Dung, as
Eze. 4. 17. 15.

terme them as the Scriptures doe other Idols, * *Gillulim*, Dungy gods. *Hab.* 2. 18. 19. *2 King.* 17. 12. And as no *one* action (Gods ordinance excepted) makes a man more to resemble a *beast*, then eating or drinking: so the *abuse* of eating and drinking to *surfeiting*, *drunkenesse*, and *spewing*; makes a man more *vile* then a *beast*.

Heb. 11. 3.

Psal. 145. 15.
16.

Math. 5. 14.
45. &c.

2 Meditate of the *omnipotency* of G O D who made all these creatures of *nothing*: of his *wisdome*, who feedeth so many *infinite* creatures through the vniuersal world, maintaining all their lives, which he hath given them: which surpasseth the *wisdome* of all the Angels in heauen: and of his *clemency* and

and goodnesse, in feeding also his very enemies.

Act. 14. 17.

3 Meditate, how many sorts of creatures, as *beasts, fish, and fowle*, haue lost their liues, to become foode to nourish thee : and how Gods prouidence from remote places, hath brought al these *portions* together on thy Table, for thy nourishment : and how by these dead creatures he maintaines thee in *health and life*.

4 Meditate, that seeing thou hast so many *pledges* of Gods fatherly bounty, goodnesse, and mercy towards thee, as there are *dishes* of meat on thy Table : Oh suffer not in such a place, so *gracious a God*, to be abused by scurrilitie, ribauldry, or swearing :
or

Hanc ob causam Gentiles mensas sacras & festa nominabant. Viues.

* Saint *Au-*
sten had wri-
 ten ouer his
 table. *Quis*
quis amat
deus absen-
tium rodere
samem,
hanc men-
sam veritatem
uniarat esse
sibi. Pofsid.
 de vita Aug.

Luk. 9. 16.
 Matth. 14.
 19. & 15. 36.
 Mar. 6. 41.
 & 8. 6.
 Luk. 24.
 Ioh. 6. 11.
 Mar. 26. 30.
 Deut. 1. 10.

1 Sam. 9. 13.

I ocl. 2. 26.

or thy * fellow brother, by
 disgracefull *backebiting*, *sann-*
ing or *slandering*.

5 Meditate, how that thy
 Master *Iesus Christ* did ne-
 uer eate any foode. but first
 he *blessed* the creatures, and
 gaue *thanks* to his heauenly
 Father for the same. And af-
 ter his last *Supper*, wee read
 that he *sung* a *Psalme*. For
 this was the commandement
 of God. *When thou hast ea-*
ten and filled thy selfe, thou shalt
blesse the Lord thy God, &c.
 This was the practise of the
 Prophets. For, *The people*
would not eate at their feast, till
Samuel came to blesse their
meate. And saith *Ioel* to
 Gods people, *You shall eate*
and be satisfied, and praise the
name of the Lord your God.
 This

This also was the practise of the *Apostles*. For Saint *Paul* in the ship, gaue *thanks before meate*. In the presence of all the people that were therein. Imitate thou therefore in so *holy* an action, so *blessed* a Master, and so many worthy Presidents that haue followed him, and gone before thee. It may bee; because thou hast neuer *used* to giue thanks at meales, therefore thou art now ashamed to beginne. Thinke it no shame to *doe* what *Christ* did: but bee rather *ashamed* that thou hast so long neglected so *Christian* a duty. And if the *Sonne of God* gaue his Father such great thanks for a dinner of *Barly bread* and *broyled fish*; what

Act. 27. 35.

Ioh. 6. 9. &
21. 9.

what thanks should such a
sinfull man as thou art, ren-
 der vnto GOD, for such va-
 ietie of good and daintie
 cheare? how many a true
 Christian would be glad to
 fill his belly with the morsels
 which thou *refusest*, and doe
 lacke that which thou *leapest*?
 How hardly doe others la-
 bour for that which they
 eate, and thou hast thy food
 provided for thee, without
 cyther care or labour? To
 conclude, if *Pagan Idolaters*
 at their feasts, were accusto-
 med to *praise* their false Gods;
 what a shame is it for a *Chri-*
stian, at his dinners and sup-
 pers, not to *praise* the true
 GOD, in whom we live, move,
 and haue our being?

6 Meditate, that thy body
 which

Dan. 5. 1. 4.

Acts 17. 28.

which thou doest now so daintily feede, must be (thou knowest not how soone) meate for *Wormes*: *When thou shalt say to Corruption, thou art my Father, and to the Worme, thou art my Mother, and my Sister.*

Ioh 17. 14.

7 Meditate, how that many a mans Table is made his *snare*: so that through his intemperancie and vnthankfulness, the meate which should *nourish* his body, *kills* him with a surfeit: insomuch, that more are killed vvith this *snare*, then vvith the *sword*. And seeing that since the *Curse*, the vse (as of all creatures, so likewise) of meat and drinke, is vnto vs vn-cleane, till the same be *sanctified* by the *Word* of God and

Psal. 69. 22.

Gen. 3. 17.
1 Tim. 4. 4. 5.

Mat. 4. 4.
Leuit. 26. 26

Ezech. 4. 36.
and 5. 16.

X Prayer :

1 Sam. 9. 13.
 Mat. 14. 6.
 Luke 24. 30.
 1 Cor. 10. 1.
 Rom. 14. 6.
 1 Thes. 5. 18.
 Eccle. 10. 17.
 Luke 21. 34.
 Eccle. 31. 20.
 Nehe. 6. 10.
 Amos 6. 6.

1 Sam. 9. 13.
 Mat. 14. 19.

Prayer: and that man liueth not by bread onely, but by the Word of Gods ordinance, and his blessing, which is called the staffe of bread: Sit not therefore downe to eate, before you pray, and rise not, before you giue God thanks. Feed to suffice Nature, yet rise with an appetite: and remember thy poore christian brethren, who suffer hunger, and want those good things wherewith thou dost abound. These things, or some of them premeditated: (if there be not a Samuel present) lift vp with all comely reuerence, thy heart with thy hands and eyes, vnto the great Creator and Feeder of all Creatures, and before meate pray vnto him thus:

Grace

Grace before meate.

O Most gracious G O D,
and louing Father, who
feedest *all Creatures* liuing,
which depend vpon thy di-
uine *Providence* : wee be-
seech thee, *sanctifie* these crea-
tures, which thou hast ordai-
ned for vs : giue them vertue
to nourish our bodies, in *life*
and *health* : and giue vs grace,
to receiue them *soberly* and
thankfully , as from thy
hands : that so in the *strength*
of these and other thy *bles-*
sings, vvee may walke in the
uprightness of our *hearts*, be-
fore thy face, this day, and
all the dayes of our liues :
Through Iesus Christ, our
L O R D and onely Sauour.
Amen.

Psal. 104. 27.
Ioel 1. 20.
Psal. 147. 9.
Iob 39. 3.
1 Tim. 4. 5.

1 Reg. 29. 2.

Or thus.

Most gracious God, and
mercifull Father, wee
beseech thee *sanctifie* these
Creatures to our vse: make
them *healthfull* for our nou-
rishment; and vs *thankfull*
for all thy blessings, through
Christ our Lord and onely
Saviour. *Amen.*

Another Grace before meate.

O Eternal GOD, in whom
we live, move, and have
our being, wee beseech thee
bless vnto thy Seruants,
these Creatures, that in the
strength thereof, we may live
to the setting forth of thy
praise and glory, through Je-
sus Christ our Lord and one-
ly Saviour. *Amen.*

After

*After euery meale, be carefull
of thy selfe and Familie, as
Iob was for himselfe, and his
Children, Iob 1.4. least that
in the chearefulnesse of ea-
ting and drinking, some
speech hath slipped out, which
might be eyther offensive to
God, or iniurious to Man:
And therefore with the like
comely gesture and reuerence
gine thanks vnto God, and
pray in this manner.*

Blessed be thy holy name
O Lord our GOD, for
these thy good benefites,
wherewith thou hast so plen-
tifully at this time refreshed
our bodies; O Lord vouch-
safe likewise to feede our
soules, with the spiriual food
of thy holy Word and spirit

vnto life cuerlasting. Lord defend and saue thy vvhole Church : our gracious *King*, & *Queene*, our Noble *Prince*, the Prince *Palatine* of *Rhene*, and the Lady *Elizabeth* his Wife : Forgiue vs our sinnes, and vnthankefulnesse, passe by our manifold *infirmities*, make vs all mindfull of our *last ends*, and of the *reckoning* that wee are to make to thee therein. And in the meane, while grant vnto vs health, peace, and truth, in Iesus Christ our Lord, and onely Sauour.

Or thus.

Blessed be thy holy name (O Lord) for these thy good benefits, vherewith thou hast *refreshed* vs at this time. Lord, forgiue vs all
our

our finnes and frailties, saue
& defend thy whole *Church*,
our *King, Queene*, and royall
posteritie, and grant vs health,
peace, and truth in Christ
our onely Sauour. *Amen.*

Or thus.

VVE giue thee thanks
(O heavenly Fa-
ther, for feeding our bodies
so gratiouſly with thy good
Creatures, to this temporall
life: beſeeching thee likewise
to feede our ſoules with thy
holy Word vnto life euer-
laſting. Defend (O Lord)
thine vniuerſall *Church*, the
King, Queene, and their roy-
all *Posteritie*, and graunt vs
continuance of thy grace
and mercy in Christ our one-
ly Sauour. *Amen.*

The Practise of Pietie at
Euening.

At euening when the due time of repairing to rest approacheth, call together againe all thy Family. Reade a Chapter in the same manner that was prescribed in the morning. Then (in the holy imitation of our Lord and his Disciples) sing a Psalm. But in singing of Psalmes cyther after Supper, or at any other time, obserue these Rules.

Rules to be obserued in singing of Psalmes

- I **B**Eware of singing diuine Psalmes for an ordinary

ordinary recreation, as doe men of impure spirits, vvho sing holy *Psalmes* intermingled with prophane *Ballads*. They are *Gods word*, take them not in thy mouth in vaine.

2 Remember to sing *Dauid's Psalmes* with *Dauid's spirit*.

Mat. 22. 43.

3 Practise Saint *Pauls* rule: *I will sing with the spirit, but I will sing with the understanding also.*

1 Cor 14. 15

4 As you sing vncover your heads, and behaue your selues in comely reuerence, as in the sight of God, singing to God, in Gods owne words. But be sure that the *matter* makes more melodie in your *hearts*, then the *Musicke* in your *eares*: for

1 Cor. 11. 4.

Ephes. 5. 19.
Col. 3. 16.

the singing with a grace in our hearts, is that which the Lord is *delighted* withall, according to that olde verse:

Non vox, sed votum, non musica chordula, sed cor:

Non clamans, sed amans, psallit in aure Dei. —

T'is not the voyce, but vow:

Sound hart, not sounding string:

True zeale, not outward show,

That in Gods eare doth ring.

5 Thou maist, if thou thinke good, sing all the *Psalmes* ouer in order: for all are most diuine and comfortable. But if thou wilt chuse some *speciall Psalmes*, as more fit for some *times* and *purposes*: and such as by the oft vsage, thy people may the *easier* commit to memorie:

Then

Then sing,

In the Morning, *Psal.* 3. 5. 16.

22. 144.

In the Euening, *Psal.* 4. 127.

141.

For mercy after a sinne committed, *51.* 103.

In sicknesse or heauinesse,

Psal. 6. 13. 88. 90 91. 137.

146.

When thou art recouered,

Psal. 30. 32.

On the Sabbath day, *Psal.* 19.

92. 95.

In time of ioy, *Psal.* 80. 98.

107. 136. 145.

Before Sermon, *Psal.* 1. 12.

147. The 1. and 5. Part of the 119.

After Sermon, any *Tsalme*, which concerneth the chiefe argument of the Sermon.

At

At the Communion, *Psal.* 22.
23. 103. 111. 113.

For spirituall solace, *Psal.* 15.
19. 25. 46. 67. 112. 116.

After wrong and disgrace received, *Psal.* 42. 69. 70.
140. 144.

*After the Psalme, all kneeling
downe in reuerend manner,
as is before described, let
the Father of the Familie
(or the chiefeſt in his ab-
ſence,) pray thus.*

Euening Prayer for a Familie.



Eternall GOD,
and moſt graci-
our Father, wee
thine vnworthy
Seruants, here
af-

assembled, doe cast downe
our selues, at the *foote-stoole*
of thy *grace*, acknowledge-
ing that wee haue inherited
our *Fathers* corruption, and
actually in thought, word
and deed, transgressed *all* thy
holy commandements. So
that in vs naturally, there
dwelleth nothing that is
good: for our hearts are
full of secret pride, anger,
impatience, dissembling, ly-
ing, lust, vanity, prophane-
nesse, distrust, *too much* loue
of our selues, and the world,
too little loue of thee, and thy
Kingdome: but empty and
voide of faith, loue, patience,
and euery spirituall grace.
If thou therefore shouldest
but enter into iudgement
with vs, and search out our
natural

Mat. 3. 17.

naturall corruptions, and observe all the cursed fruits and effects that we haue deriued from thence : *Satan* might iustly challenge vs for his owne, and wee could not expect any thing from thy Maiestie, but thy wrath, and our condemnation, which we haue long agoe deserued. But good Father, for *Iesus Christ* thy deare Sonnes sake, *in whom oney thou art well pleased*, and for the merits of that bitter death, and bloody passion, which wee beleue that he hath suffered for vs : haue mercy vpon vs, pardon and forgiue vs all our sinnes, and free vs from the shame and confusion which are due vnto vs for them : that they may neuer seaze vpon vs to
our

our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch as thou hast created *us* to serue thee, as all other creatures to serue *us*: so wee beseech thee inspire thy holy *Spirit* into our hearts that by his illumination and effectuall working, we may haue the inward sight, and feeling of our finnes and naturall corruptions, and that wee may not be blinded in them through *custome*, as the Reprobates are: but that wee may more and more loath them, and be heartily grieved for them, endeaucouring by the vse of al good meanes to ouercome and get out of them. Oh let me feelee the power of *Christ*'s death, killing

Rom. 6. 6.
Phil. 3. 10.

Y
Rom. 8. 29.
Ephes. 4. 24.

ling sinne in our mortall bodies, and the *vertue* of his resurrection, raising vp our soules to newnesse of life. Conuert our hearts, subdue our affections, regenerate our mindes, and purifie our nature; and suffer vs not to be drowned in the streame of those filthy vices and sinfull pleasures of this time, wherewith thousands are carried headlong to eternall destruction: but dayly frame vs more and more to the likenesse of thy Sonne *Iesus Christ*, that in righteousnesse and true holinesse wee may so serue and glorifie thee: that living in thy *fear*, and dying in thy *favour*, we may in thine appointed time attain to the blessed resurrection

ction of the iust, vnto eternal life. In the meane while, O Lord, increase our *faith* in the sweet promises of the *Gospel*, and our repentance from dead workes, the assurance of our *hope* in thy promises, our *fear* of thy name, the *hatred* of all our sinnes, and our *love* vnto thy children; especially those whom we shall see to stand in *need* of our helpe and comfort. That so by the fruits of *piety* and a righteous life; we may bee assured that thy holy spirit doth dwell in vs, and that wee are thy children by *grace* and *adoption*. And grant vs good Father the continuance of health, peace, maintenance, and all other outward things: so farre

farre forth, as thy diuine
wisdome shall thinke meet
and necessary for euery one
of vs.

And heere. O *Lord*, ac-
cording to our bounden du-
tie, we confesse that thou hast
beene exceeding mercifull
vnto vs all, in things of this
life: but infinitely more mer-
cifull in the things of a better
life: and therefore wee doe
heere from our very soules
render vnto thee all humble
and hearty thanks for all
thy blessings and benefits
bestowed vpon our soules &
bodies: acknowledging thee
to be that *Father of lights*,
from whom we haue receiued
all these good and perfect gifts;
and vnto thee alone for
them, wee ascribe to be due,
all

Iam. 1. 17.

all glory, honour, and praise,
both now and euermore.
But more especially, wee
praise thy diuine maiesty,
for that thou hast defended
vs this day from all perils and
dangers: so that none of
those iudgements (which our
sinnes haue deserued) haue
fallen vpon any one of vs.
Good Lord, forgie vs the
sinnes, which this day wee
haue committed against thy
diuine *Maiesty*, and our
Bretbren: and for Christ his
sake, be reconciled vnto vs
for them. And wee beseech
thee likewise of the same
thine infinite goodnesse and
mercy, to defend and pro-
tect vs, and all that belong
vnto vs, this night, from all
danger of fire, robbery, ter-
rours

Psal. 78. 49.
Psal. 91. 5.

Psal. 91. 5

Gen. 32. 2.

2 King. 6. 16

Psal. 91. 11.

Heb. 1. 14.

rours of euill Angels, or any other feare or perill, which for our sinnes might iustly fall vpon vs. And that wee may be safe *under the shadow of thy wings*; we heere commend our bodies and soules and all that wee haue, vnto thine Almighty protection. Lord bleise and defend both vs and them from all euill. And whilest wee sleepe doe thou, O *Father*, who neuer slumbrest nor sleepest, watch over thy children, and giue a charge to thy *holy Angels*, to *pitch their tents* round about our house and dwelling, to *guard* vs from all dangers. That sleeping *with* thee wee may in the next morning bewakned *by* thee; and so being refreshed with moderate

moderate sleepe, we may be the fitter, to set forth thy glory in the conscionable duties of our callings.

And we beleech thee, O Lord, to bee mercifull likewise to thy whole Church, and to continue the tranquillity of these Kingdomes wherein we liue, turning from vs those plagues which the *crying sinnes* of this Nation doe cry for.

Preserue our religious King *James*, from all dangers and conspiracies, blesse and prosper the *Queene*, our hopefull *Prince Charles*, The *Princely Palsgraue of Rhene*, and the gracious *Princess Elizabeth* his deare wife: all our Magistrates and Ministers, all that feare thee, and call

call vpon thy name, all our Christian brethren and sisters, that suffer sickenesse or any other affliction or misery : especially those who any where doe suffer persecution for the testimony of the *holy Gospell*, grant them patience to beare thy crosse, and deliuerance, when, and which way, it shall seeme best to thy diuine wisdom. And Lord, suffer vs neuer to forget our last endes, and those reckonings, which then we must render vnto thee ; In health and prosperity, make vs mindefull of sickenesse, and of the euill day that is behinde : that these things may not overtake vs as a *snare*, but that we may in good measure, like
wife

wife *Virgins*, be found prepared for the comming of *Christ*, the sweet *bridegroom* of our soules. And now, O Lord most holy and iust, we confesse that there is no cause, why thou, (who art so much displeased with sinne) shouldest heare the praier of sinners : but for his sake onely who suffered for sinne and sinned not. In the onely mediation therefore of thine *eternall Sonne Iesus* our Lord and Sauour, wee humbly begge these, and all other graces which thou knowest to be needfull for vs, shutting vp those our imperfect requests, in that *most holy* praier, vvhich *Christ* himselve hath taught vs to say vnto thee. *Our Father, &c.*

Thy

Mat. 25. 2.
&c.

Thy grace, O Lord Iesus Christ, thy loue O beauenly Father, thy comfort and consolation, O holy and blessed Spirit, be with vs, and remaine with vs this night and for evermore. Amen.

Then saluting one another, as becommeth Christians who are the vessels of Grace, and temples of the holy Ghost. Let them in the feare of God depart euery one to his rest: vsing some of the former priuate meditations for Euening.

Thus farre of the Householders publike practise of Piety, with his Family euery day. Now followeth his practise of Piety, with the Church on the Saboth day.

Medita-

Meditations of the true manner of practising Pietie on the Sabbath day.

ALmighty God will haue himselfe worshipped, not onely in a *private* manner, by priuate persons and Families: but also in a more *publike* sort, of all the godly ioyned together in a visible *Church*: that by this meanes he may be knowne not onely to be *God* and *Lord* of e- uery *singular* person; but also of the *Creatures* of the *whole vniuersall* world.

Quest. But why doe not we *Christians*, vnder the *new*, keepe the *Sabbath* on the *same* *seauenth* day, vwhereon

Y

it

it was kept vnder the *Old Testament*?

Mat. 12. 1.
Deut. 18. 18.
19.

I answere : because that our *Lord Iesus*, who is the *Lord of the Sabbath*, and whom the Law it selfe commands vs to heare, did alter it from that *seuenth* day to this *first* day of the vveeke, whereon wee keepe the *Sabbath*. For the holy Euangelist notes ; that our *Lord* came into the midst of the holy assembly, on the two first dayes of the two weekes immediately following his *Resurrection*, and then *bles- sed* the Church, *breathed* on the Apostles the holy *Ghost*, and gaue them the ministeri- all *Keyes* and power of bin- ding and remitting sinnes. And so it is most probable
he

Ioh. 20. 19.
verse 26.

he did in a *solemne* manner,
euery first day of the weeke,
 during the fortie dayes hee
 continued on earth betweene
 his *Resurrection* and *Ascen-*
tion, (for the fiftieth day af-
 ter, being the first of the
 weeke, the Apostles were as-
 sembled,) during which time
 hee gaue Commandements
 vnto the Apostles, and **spake*
vnto them those things which
appertaine to the Kingdome of
God, that is, instructed them,
 how they should through-
 out the Churches (vvhich
 were to be conuerted) *change*
the Sabbath to the Lords day:
 the bodily sacrifices of beasts
 to the spirituall sacrifices of
 praise, prayer, and contrite
 hearts: the *Leuiticall Priest-*
hood of the Law, to the Chri-

* Acts 1. 2. 3.
 Cyril bids vs
 note, that S.
 Iohn doth
 not simply
 set downe
 the manner
 of Christs
 appearing
 vnto Tho-
 mas, but al-
 so the cir-
 cumstance
 of the time,
 (*post dies*
octo) whence
 hee con-
 cludes thus;
Dicit igitur
ollatum Do-
minici diem
esse necesse
est. Cyril. in
Iohann. lib. 12.
cap. 58.
 2 Heb. 7. 11.
 12
 Ephes. 4. 3.
 11. 12. 13.

stian Ministry of the Gospel: the Iewish Temples and Synagogues, to Churches and Oratories: the olde Sacraments of Circumcision and Passenuer, to Baptisme and the Lords Supper, &c. as may appeare by the like phrased, *Acts* 19.8. and *Acts* 28.23. *Col.* 4. 11. put for the whole summe of Pauls doctrine, by which was wrought all these changes where it tooke effect. So that as Christ vvas fortie dayes instructing Moses in Sinai, what hee should teach, and how hee should rule the Church vnder the Law: So hee continued fortie dayes teaching his Disciples in Sion what they should preach, and how they should gouerne the Church vnder the

the *Gospell*. And seeing it is manifest that within those fortie dayes, *Christ* appointed vyhat Ministers should teach, and how they should gouerne his Church to the worlds end; it is not to be doubted, but that vwithin those fortie dayes hee likewise ordayned on what day they should keepe their *Sabbath*, and ordinarily doe the vvorkes of their Ministerie, especially seeing that vnder the olde Testament, G O D shewed himselfe as carefull both by his Morall and Ceremoniall Law, to prescribe the *time*, as well as the *matter* of his vvorship. Neyther is it a thing to be omitted, that the Lord, ^a who hath times and seasons in his owne

Ephes. 4. 1.
11. 12.

^a Acts 1. 7.

t A^ct. 1. 1.
Sec.

c A^ct. 2. 14.

d A^ct. 2. 38.

41. 42.

e A^ct. 2. 31. 39

f Athan. in
front. specio
lorn. de sem.

power, appointed this first day of the weeke, to be the very day ^b wherein hee sent downe from heauen the *holy Ghost* vpon the Apostles, so that vpon that day they first beganne, and euer after continued the publike exercising of their Ministerie, in the ^c preaching of the Word, the ^d administation of the Sacraments, and the ^e loosing of the sinnes of penitent sinners: vpon these and the like grounds, *f* *Athanasius* plainly affirmeth, that the *Sabbath* day was changed by the Lord himselfe.

As therefore our *Communion* is tearmed the *Lords Supper*, because it vvas instituted of the Lord, for the remembrance of his death: so the

the Christian *Sabbath* is called the *Lords day*, because it was ordained of the *Lord*, for the memoriall of his *Resurrection*. And as the Name of the *Lord* honoureth the *one*, so doth it the *other*. And as the *Lord* of the *Sabbath*, by his *royall* prerogative, and *transcendent* authority could; so hee had also reason to change the holy *Sabbath* from the *seauenth day* to *this*, whereon wee keepe it. For as concerning that *seauenth day*, wee followed the *sixe dayes*, wherein God finished the *Creation*; there was no such *precise* institution, or necessitie of sanctifying it perpetually; but such, as by the same authoritie, or vpon *greater* reason and occasion,

g Apoc. 1. 10
The Scripture of the new Test. gives not this honorable title to any thing but onely to the blessed *Sabbath* and holy *Supper*. For as he substituted the *Lords Supper* in stead of the *Passouer*: so did hee the *Lords day* in the *Iewish Sabbaths* roome.

b 1 Cor. 11.

20.

*H. Wolphii
Cronolog. de
Temp. lib. 2.
cap. 1 pag. 92
Legis substantia est, sex
diebus terre-
nis negotiis
incumbere,
septima diui-
no cultui da-
re operam.

Iosh. 10. 12.

13.

2 King. 20.

11.

it might very well be changed and altered vnto *some* other seauenth day. For the Commandement doth * not say, Remember to keepe holy *the seauenth* day, *next following the sixt day of the creation*, or this, or that seauenth day: but indefinitely remember that thou keepe holy *a seauenth* day. And to speake properly, as wee take a day for the *distinction of time*, called eyther a day *naturall*, consisting of 24. houres, or a day *artificiall*, consisting of 12. houres, from Sun-rising, to Sun-setting: and withall consider the Sun *standing still* at noone, in *Ioshuabs* time, the space of a whole day: and the Sunne *going backe* tenne degrees, *viz.* five houres, (almost

most halfe an artificiall day) in *Ezechias* time: the Iewes themselves could not keepe their Sabbath vpon that *precise* and *iust distinction of time*, called at the first, the seventh day from the Creation.

Adde hereunto that in respect of the diuersitie of *Meridians*, and the *unequall rising and setting* of the Sunne, euery day varyeth in some places, a *quarter*, in some *halfe*, in other, a *whole* day: Therefore, the Iewish seventh day cannot precisely be kept at the *same instant* of time, euery where in the world.

Now, our Lord Iesus ha-
uing authoritie as *Lord ouer*
the Sabbath, had likewise
now farre greater reason

Y s and

Christoph.
Helvic. *Syst.*
contr. Theol.
cum Iudeis
cap. de Sab.

Mat. 12.8.

and occasion to translate the Sabbath from the *Iewish* seauenth day, vnto the seauenth day, whereon *Christians* doe keepe the Sabbath.

I Because, that by his *Resurrection* from the dead, there is wrought a *new spirituall creation* of the World: without which all the sonnes of *Adam* had beene turned to euerlasting *destruction*, and all the workes of the first creation had ministred no *consolation* vnto vs.

And in respect of this new spirituall Creation, the Scripture saith, that *a Olde things are passed away, and all things are become new: b new creatures, c new people, d new men, e new knowledge, f new Testamant, g new Comman-*
dement,

Isa. 65. 17.

8cc.

Isay 66. 22.

Psal. 90. 3.

a 2 Cor. 5. 17

b Gal. 6. 15

c 1 Pet. 2. 10

d Ephe. 4. 24

e Col. 3. 10

f Mar. 26. 28

g Ioh. 13. 14

dement, ^h new names, ⁱ new
yway, ^k new song, ^l new gar-
ment, new Wine, new vessels,
^m new Jerusalem, ⁿ new Hea-
uen, and a new Earth. And
therefore of necessitie there
must be in stead of the olde
a new ^o Sabbath day, to ho-
nour and praise our Redee-
mer, and to meditate vpon
the vvorke of our Redemp-
tion, and to shew the new
change of the olde Testa-
ment.

3 Because that on this
day, *Christ* rested from all the
sufferings of his *Passion*, and
finished the glorious Worke
of our *Redemption*. If there-
fore the *finishing* of the work
of the *first Creation*, whereby
G O D mightily manifested
himselſe vnto his creatures,
deserued

^h Apoc. 2. 17

ⁱ Heb. 10. 20

^k Apoc. 3. 9.

^l Luke 5. 36

^m Apoc. 21.

ⁿ 2 Pet. 3. 13

^o Isa. 66. 22.

Heb. 4. 9.

Isa. 58. 13.

Rom. 1. 4.

Apoc. 1. 10.

Ier. 23. 7. 8.

deserued a Sabbath for to solemnize: the memoriall of so great a worke, to the honor of the vvorker, and therefore calis it *mine holy Day*: much more doth the *new creation* of the world, effected by the resurrection of *Christ*, (*whereby he mightily declared himselfe to be the Sonne of God,*) deserue a Sabbath, for the perpetuall commemoration thereof, to the honor of *Christ*, and therefore worthily called *the Lords day*. For, as the deliuerance out of the captiuitie of *Babylon*, being greater, rooke away the *name* from the deliuerance out of the bondage of *Egypt*: so the day whereon *Christ* finished the *redemption* of the world, did *more* iustly deserue to haue

haue the Sabbath kept on it :
 then on *that* day, wherein
 G O D ceased from *creating*
 the world. As therefore in
 the *Creation* the first day
 wherein it was finished, was
 consecrated for a *Sabbath* : so
 in the time of *Redemption*,
 the first day wherein it was
 perfected must be dedicated
 to a holy rest. But still a se-
 uenth day kept according to
 Gods morall cōmandement.
 The *Jewes* kept the *last* day
 of the weeke, beginning their
Sabbath with the *night*, when
 G O D *rested* : but *Christians*
 honour the Lord *better*, on
 the first day of the weeke,
 beginning the *Sabbath* with
 the *day*, when the Lord *arose*.
 They kept their *Sabbath* in
remembrance of the worlds
Crea-

Gen. 2. 2.

Leuit. 23. 32

Neh. 13. 19.

Mat. 28. 1.

Act. 20. 7. 11

Creation: but Christians celebrate it in *memoriall* of the worlds *redemption*: yea the *Lords* day being the first of the *Creation* and *Redemption*, puts vs in minde, both of the making of the *olde*, and redeeming of the *new* world.

Exod. 25. 31

As therefore vnder the *old Testament*, God by the *glorie* consisting of 7 *Lampes*, 7. *Branches*, &c. putting them in remembrance of the *Creations*, *light*, and *Sabbaths* rest: So vnder the *new Testament*, *Christ* the *true light* of the world approacheth in the *middest* of the 7.

Apo. 1. 43.

Lampes, and 7. *golden candlestickes*, to put vs in minde to honour our redeemer in the *light* of the *Gospell* on the *Lords* *seuenth* day of rest. And seeing

seeing the *Redemption*, both for *might* and *mercie*, so farre exceedeth the creation; it stood with *great* reason, that the *greater* worke should carie the *honour* of the day. Neither doth the *honourable* title of the *Lords* day, *diminish* the glory of the *Sabbath*: but rather being added, *augments* the *dignity* thereof: as the name *Israel* added, vnto *Iacob*, made the Patriarch the more *renowned*.

Gen. 32. 28.

The reason taken from the example of *Gods* resting, from the worke of the *creation* of the world: continued in force, till the Sonne of *God* ceased from the worke of the *Redemption* of the world, and then the former gaue place to the *latter*.

4 Because it was foretold in the *olde Testament* that the *Sabath* should be kept vnder the *New Testament* on the *first day* of the weeke.

For, first, in the 110. *Psalme*, which is a *Prophecie* of *Christ* and his kingdome; it is plainly foretold: that there should be a *solemne day* of *Assembling*, wherein all *Christs* people should willingly come together in the beauty of holynesse. Insomuch that no raine (of peace) shall be vpon those *Families* that in that feast will not goe vp to *Ierusalem* (the Church) to worship the King, the Lord of Hosts. Now on what day this holy feast, and assembly should bee kept; *David* sheweth plainlie in *Psal.* 118. which was a prophe-

Psal. 110. 3.

Zach. 14. 17.

propheſie of Chriſt, as appears, *Matth. 21. 42. Act. 4. 11. Ephes. 2. 20.* as alſo by the conſent of all the *Jewes*, as *Ierome* witneſſeth. For ſhewing how Chriſt by his ignominious death, ſhould be as a ſtone reieſed of the builders or chiefe rulers of *Iudea*, and yet by this glorious reſurrection ſhould become the chiefe ſtone of the corner: hee wiſheth the whole Church to keepe holy that day, wherupon Chriſt ſhould effect this wonderful worke, ſaying: *This is the day which the Lord hath made, let vs reioyce & be glad in it.* And ſeeing that vpon this day, that which *Peter* ſaith of Chriſt appeareth to be true, That God made him both Lord and Chriſt

Pſal. 118. 24.

Zohar vpon
Gen. fol. 21

H. Broughton. Require
of Consent.
pag. 50. 51.

and Christ. Acts 2. 36. And therefore the whole Church vnder the New Testament, must celebrate the day of *Christs resurrection*. Rabbi *Bachay* also saw by the fall of *Adam* on the 6. day, that on the same day *Messias* should finish the worke of mans redemption. And alluding to the speech of *Boaz* to *Ruth*: *Sleepe vnto the morning*, that *Messias* should rest in his grave all their Sabbath day. And he gathereth from that speech, *Gen. 1.* on the first day: *Let there be light*, that the *Messias* should rise on the *First day of the weeke*, from death to life, and cause the spirituall light of the Gospell to enlighten the world, that lay in the shadow of

of darkenelle and death. The Hebrew author of the Booke called *Sedar Olam Ralba*, cap. 7. recordeth many memorable things which were done vpon the first day of the weeke, as so many types that the chiefe worship of God should vnder the *New Testament* be celebrated vpon this day. As, *That on this day the cloude of Gods Maiesty first sate vpon his people. Aaron and his children, first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publike-ly vnto God. The first day, wherein fire descended from heauen. The first day of the world, of the yeere, of moneths of the weeke, &c.* All shadowing

Ex H. Wol-
phii Cron.
de temp. lib. 2.
cap. 1.

* *Aug. Epist
ad Januar.
119. cap. 13.*

* *Sacramen-
tum hoc fuit
dies illius
octavi, quo
dominus re-
surrexit ad
iustificatio-
nem nostram
&c. ut scri-
bit ad Fideles
Cyprianus.
lib. 3. ep. 10.
Iun. in Gen.
17. 12.*

dowing that it should be first
and chiefe holy-day of the
New Testament. Saint *An-
sten* prooueth by diuers pla-
ces and reasons, out of the
holy Scripture, that *the Fa-
thers, and all the holy Prophets*
under the Old Testament, did
foresee and know that our
Lords day was shadowed by
their 8. day of Circumcision.
And, that the Sabbath should
be changed from the 7. day
to the 8. or first day of the
weeke. And * *Iunius* out of
Cyprian saith, that Circum-
cision was commanded on the
8. day, as a Sacrament of the
8. day, when Christ should a-
rise from the dead. The *Conu-
cell Foro Iulense*, affirms
that *Esay* Prophesied of the
keeping of the Sabbath upon the
first

first day of the weeke. If this mystery was so clearly seene by the Fathers vnder the shaddowes of the *Old Testament*: sure the God of this world hath deeply blinded their mindes who cannot see the truth thereof vnder the shining light of the Gospell. Therefore this change of the Sabbath day vnder the New, was nothing but a fulfilling of that which was prefigured and foreprophesied vnder the old Testament.

5 According to their *Lords* minde and commandement, and the direction of the *holy Ghost*, which alway assisted them in their *Ministers* all office: the Apostles in all the Christian Churches (which they planned)

2 Cor. 4. 4.

a 1 Cor. 16.

1.2.

b The Syriack translation hath

Quia congregamini, non sicut in illis est in die domini nostri, cum meditis & bibetis.

The Arabian translation also hath

thus. Non comeditis & bibetis pro ut vere, diebus domini nostri decet. & Be-

re witnesseth, that in one ancient Greeke copy there is read *Κυριακή*

the Lords day added to every first day, &c.

c 1 Cor. 11
20.25.26.

ted) *ordained*: that the Christians should keepe the holy Sabbath, vpon that seauenth day which is the *first day* of the weeke. ^a *Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe yee also. Every first day of the weeke, &c.* ^b *When ye come together in the Church. (being the Lords day) to eat the Lord Supper, c to remember and shew the Lords death till he come, &c.* In which words note.

1 That the *Apostle* *ordained* this day to bee kept holy, therefore a diuine Institution.

2 That the day is named the *first day* of the weeke, therefore not the *Iewish* seauenth, or any other.

3 *Every*

3 Every first day of the weeke, which sheweth a perpetuity.

4 That it was ordained in the Churches of Galatia, as well as of Corinth, and hee settled one *uniforme order* in all the^d Churches of the Saints, therefore it was *universall*.

5 That the exercises of this day were * *collections* for the poore (which appears by *Act. 2. 42.* and *Iustine Martyrs testimony Apolog. 2.* were gathered in the holy Assembly after) *Prayers, Preaching of the Word, and administration of the Sacraments*, therefore it was *spirituall*.

6 That he will haue the *collection* (though necessary) remoued, against his coming

at 1 Cor. 14.

33.
* As the phrase of breaking of bread, comprehendeth al other exercises of religio. *Act. 26. 7.* So this phrase, of *laying by in store*, comprehendeth al the other exercises of the Sabbath, and why should the Apostle require the collections to be made on the first day of the weeke, but because that on this day the holy assembly were held in the the Apostles time.

ming lest it should hinder his preaching : but not their holy *meeting* on the *Lords day*, for it was the time *ordained* for the public worship of the Lord, which argueth a necessity.

1 Cor. 11. 33
& 15. 1, 2.

1 Cor. 14. 37

And in the same *Epistle*, Saint Paul protesteth, that he deliuered them *none other* ordinance, or doctrine, but *what hee had receiued of the Lord*. Insomuch that hee chargeth them, that *If any man thinke himselfe to bee a Prophet, or spiritmall, let him acknowledge that the things that I write vnto you, are the commandements of the Lord*. But he wrote vnto them, and *ordained* among them, to keepe their Sabbath on the *first day* of the weeke : therefore

fore to keepe the Sabbath on *that* day, is the very *commandement* of the Lord. And how can hee be, eyther a true Prophet, or haue any grace of Gods Spirit in his heart, who seeing so clearly the Lords day to haue beene instituted and ordained by the Apostles; vwill not acknowledge the keeping holy of the *Lords day*, to be a *Commandement* of the Lord? The *Iewes* confesse this *change* of the Sabbath, to haue beene made by the Apostles, *Pet. Alphonf. in Dialog. contr. Iudaos, tit. 12.* they are therefore more blinde and sottish then the *Iewes*, who prophanely denie it.

At *Troas* likewise Saint *Paul*, together with seauen

Z

of

Acts 20. 4.
5. 6. &c.

of the chiefe Euangelists of the Church, *Sopater, Aristarchus, Secundus, Gayus, Timotheus, Tichicus*, and *Trophimus*, and all the Christians that were there, kept the holy Sabbath on the *first* day of the weeke, in praying, preaching, and receiuing the *Lords Supper*.

And as it is a thing to be noted, that *Luke* saith not, that the Disciples were sent for to heare *Paul* preach, but the Disciples being come together to breake bread upon the *first day of the weeke*, that is, to be partakers of the holy Communion, at what time the Lords death vvas by the preaching of the word shewed, 1 Cor. 11. 26. *Paul preached vnto them; &c.* And that
none

none kept these meetings but Christians, who onely are called Disciples, *Act. 11. 26.* But at *Philippi*, vvhether as yet there were no Disciples, *Paul* is said to goe on their Sabbath day, to the place where the Iewes and their Profelites were wont to pray, and there preached vnto them, *Acts 16. 12. 13.* so that it is as cleare as the Sun, that it vvas the Christians vsuall manner to^a passe ouer the *Iewish* seauenth day, and to keepe the Sabbath: and their holy meetings, on the *first* day of the vveeke. And why doth *S. Iohn* call this the Lords day; but because it was a day knowne to be generally kept holy to the honour of the Lord Iesus, who rose

5 Apoc. 1. 10
Mos Christianus,
et c.

It is the
 manner of
 Christians
 to call it the
 Lords day,
Beda in Luc.
cap. 24. 1.

Heb. 2. 5.
 Heb. 2. 11.
 and 5. 9.

from death to life vpon that day, throughout all the Churches which the Apostles planted? Which, Saint *Iohn* calleth the *Lords day*, the rather, to stirre vp Christians, to a *thankfull* remembrance of their *Redemption* by *Christ* his Resurrection from the dead. And vvith the day, the *bleffing* of the Sabbath is likewise *translated* to the *Lords day*: because that all the sanctification belonging to this *new world* is in *CHRIST*, and from *him* conuayed to Christians. And because there cannot come a *greater* authoritie then that of *Christ* and his *Apostles*: nor the *like* cause, as the *new creation* of the vvorld; therefore the Sabbath can
 neuer

neuer be altered from *this* day, to any *other*, vvhilest this vvorld lasteth. Adde hereunto how the Scripture noteth, that in the *first* planting & setting of the *Church*; nothing was done, but by the speciall order and direction of the *Apostles*, 1 *Cor.* 11. 34. 1 *Cor.* 14. 36. 37. *Tit.* 1. 5. *Acts* 15. 6. 24. and the *Apostles* did nothing, but what they had vvarrant for from *Christ*, 1 *Cor.* 11. 23.

To sanctifie then the *Sabbath* on the *seauenth* day, is not a ceremoniall Law *abrogated*: but the morall, and perpetuall Law of God *perfected*. So that the same *perpetuall* Commaundement, which bound the *Jewes* to keepe the Sabbath on *that*

Z 3 *seauenth*

seauenth day, to celebrate the *worlds creation* : bindes *Christians* to solemnize the Sabbath on *this* seauenth day, in memoriall of the *worlds Redemption* : for , the fourth *Commandement*, being a *Morall Law*, requireth a *seauenth day*, to be kept holy for euer. And the *Moralitie* of this, as of the rest of the *Commandements*, is *more religiously* to be kept of vs vnder the *Gospel*, then of the *Jewes* vnder the *Law* : by how much we (in Baptisme) haue made a more *speciall Covenant* vvith God, to keepe his *Commandements* : and *God* hath couenanted vvith vs, to free vs from the *Curse*, and to assist vs vvith his *spirit* to keepe his *Lawes*. And
that

that this Commandement of the Sabbath (as vvell as the other nine) is *Morall* and *perpetuall*, may plainly appeare by these reasons.

*Tenne Reasons demonstra-
ting the commandement
of the Sabbath to
be Morall.*

1 **B**Ecause all the reasons of this Commandement, are morall and perpetuall. And God hath bound vs to the obedience of this Commandement, with more forcible reasons then to any of the rest. First, because he did fore-see, that irreligious men, vvould eyther more carelessly neglect, or more boldly breake this Commandement, then any other.

Secondly, because that in the *practise* of this Commandement, the *keeping* of all the other consisteth: vvhich makes GOD so often complaine, that all his *worship* is neglected, or ouer-throwne, when the *Sabbath* is eyther
 * neglected or transgressed.

* Ier. 17. 22.
 Ezech. 20.
 19. 20. 21. 24.
 Ezech. 23. 38.
 Nche. 9. 14.

Ex. Bodin de
 Repub. lib. 4.
 cap. 2.

It vwould make a man amazed (saith M^r. Calvin,) to consider how *oft*, and vvith what *zeale & protestation*, God requireth all that will be *his people*, to sanctifie the seauenth day. Yea, how the *God of mercy* *mercilesly* punisheth the breach of this Commandement with cruell death: as though it were the summe of his vvhole honour and seruice.

And it is certaine; that hee
 who

who makes no conscience to
breake the Sabbath; will not
(to serue his turne) make any
conscience, to breake any
of the other Commande-
ments: so hee may doe it,
without *discredit* of his repu-
tation, or *danger* of mans law.
Therefore God placed this
Commandement in the *mid-*
dest of the two Tables: be-
cause the keeping of it is the
best helpe, to the keeping of
all the *rest*. The *conscionable*
keeping of the Sabbath, is
the *Mother* of all Religion,
and good discipline in the
Church. Take away the Sab-
bath, and let euery man
serue God *when* hee listeth;
and vvhath vwill shortly be-
come of Religion, and that
peace, and *order*, which God

Z 5

vwill

1 Cor. 14. 33
40.

Esa. 55. 1. 2.

Apoc. 3. 18.

will haue to be kept in *his Church*? The *Sabbath day* is Gods *Market day*, for the weekes prouision, wherein *hee* vwill haue vs to come vnto *him*, and buy of *him*, without *silver* or *money*, the *Bread of Angels*, and *Water of life*, the *wine* of the *Sacraments*, and *Milke* of the *Word*, to feede our *Soules*: *tryed Gold*, to enrich our *Faith*: *precious eye-salve*, to heale our spirituall blinde-*ness*: and the *white rayments* of Christs righteoufnesse, to couer our filthy nakednesse. Hee is not *farre* from true *Pietie*, who makes consci-*ence* to *keepe* the *Sabbath day*: but he who can *dispense* with his conscience, to *breake* the *Sabbath* for his owne profit

profit or pleasure : his *heart* neuer yet felt, what eyther the *fear* of God, or *true* Religion meaneth. For, of *this* Commandement may that speech of S. *James* be verified; *he that fasteth on one, is guiltie of all.* Seeing therefore that God hath *fenced* this Commandement vvith so many *morall* reasons, it is euident, that the Commandement it selfe is *morall*.

James 2.9.

2 Because it vvas commanded of God to *Adam* in his *Innocencie* : vvhilest (holding his happinelle, not by Faith in *Christs Merits*, but by Obedience to Gods *Law* :) hee needed no Ceremony, shadowing the Redemption of *Christ*. A *Sabbath* therefore of a seauenth day

Gen. 2.3.

day cannot be simply a Ceremony, but an essentiall part of Gods worship, enioyned vnto man vwhen there vvas but one condition of all men. And if it was necessary for our *first Parents* to haue a *Sabbath day*, to serue GOD in their *perfection*, much more neede their *Posteritie* to keepe the *Sabbath* in the state of their *corruption*. And seeing *God himselfe* kept *this day* holy, how can that man be holy, that doth wilfully prophane it?

Exod. 34. 1.
&c.

3 Because it is one of the commandements which *God* spake with his *owne* mouth, and twice ^b vvrote with his *owne* Fingers in Tables of stone, to signifie their authoritie and perpetuitie. All that

that God wrote, were *morall* and *perpetuall* commandements, and those are reckoned *tenne* in number. If this were now but an abrogated ceremony, then there were but *nine commandements*. The Ceremoniall that were to be *abrogated by Christ*, were written *all* by *Moses*. But this of the Sabbath, with the other nine, written by *G O D* himselfe, were put into the Arke, where no *Ceremoniall* Law was put, to shew that they should bee the *perpetuall rules* of the Church; yet such, as none could *perfectly* fulfill and keepe, but *onely* Christ.

4 Because Christ professeth, *that hee came not to destroy the morall law*: and that the

Deut. 4. 13.

Deut. 4. 4.

1 Reg. 8. 9.
Heb. 9. 4.

Rom. 5. 17.

Matth. 5. 19.

the *least* of them should not
bee *abrogated* in his king-
dome of the *new Testament*.
Inſomuch, that *Whoſoever*
breaketh one of the leaſt of theſe
tenne commandements, and
teacheth men ſo: hee ſhould be
called *the leaſt in the kingdome*
of heauen, that is, hee ſhould
haue no place in his Church.
Now the Morall Law com-
mandeth one day of ſeuene to
bee perpetually kept a holy
Sabbath. And Chriſt him-
ſelfe *expreſſly* mentioneth the
the keeping of a *Sabbath* a-
mong his Chriſtians, at the
deſtruction of *Ieruſalem*, a-
bout 42. yeeres after his Re-
ſurrection. By which time,
all the *Mofaical* ceremonies
(except eating of bloud, and
things ſtrangled) were by a
pub.

publike decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonished his Disciples, *to pray that their flight bee not in the Winter, nor on the Sabbath day.* Not in the winter; for that (by reason of the foulness of the waies and weather) their flight should be more painefull and troublesome vnto them: not vpon the Sabbath; because it would bee more grievous to their hearts, to spend that day in toyling to saue their liues: which the Lord had commanded to be spent in *holy exercises*, to comfort their soules. Now if the sanctifying of the Sabbath on this day had bene but

ceremo-

Acts 15.20.
24.28.21.

Mat. 24.20.

ceremoniall: it had bene no griefe to haue fled on *this day* no more then on any *other* day of the weeke. But in that *Christ* doth tender so much this feare and griefe of being driuen to flye on the *Sabbath day*: and therefore wisheth his to pray vnto God to *prevent* such an occasion: hee plainly demonstrates, that the *observation* of the *Sabbath* is no abrogated ccremony, but a Morall commandement, confirmed and established by *Christ* among Christians. If you would know the day whereupon *Christ* appointed Christians to keepe the *Sabbath*; *Saint Iohn* will tell you that it was on the *Lords day*. *Apoc.* 1. 10. If
you

you will know on what day of the weeke that was ; Saint *Paul* will tell you, that it was on euery *first day* of the weeke. *I Cor. 16.1.*

As *Christ* admonished, so *Christians* pray, and according to their praers ; G O D (a little before the warres beganne,) warneth by an Oracle, all the *Christians* in *Ierusalem* to departe thence, and to goe to *Pella*, a little Towne beyond *Iorden* : and so to escape the wrath of G O D, that should fall vpon that City and Nation. If then a *Christian* should not, without *griefe of heart*, flye for the *safety* of his life on the *Lords day* : with what ioy or *comfort* can a true *Christian* neglect the holy ex-
ercises

Euseb. hist. Eccles. lib. 3. cap. 5.
It is probable that this oracle was that voice (*megreus hinc*) which with an earthquake was heard by night in the temple mentioned by *Iosephus de bello Iudaico lib. 7. cap. 12.*

Mat. 24. 35.

ercises of Gods worship in the *Church*, to spend the greatest part of the *Lords* day in prophane and carnall sports or servile labour? And seeing the destruction of *Ierusalem* was both a *type* and an assurance of the destruction of the *world*: who seeeth not, but that the holy *Sabbath* must continue, till the very end of the world?

5 Because that *all* the *ceremoniall* Law was inioyned to the *Iewes* *onely*, and not to the *Gentiles*: but this commandement of the holy *Sabbath* (as *Matrimony*) was instituted of *God* in the state of *innocency*, when there was but one state of all men: and therefore inioyned to the *Gentiles*, as well as to the *Iewes*

Jewes. So that all Magistrates and Housholders were commanded to *constraine* all *strangers* (as well as their own *Subjects* and *Family*) to observe the holy *Sabbath*, as appears by the fourth commandment, and practise of *Nehemiah*. All the Ceremonies were a *partition* wall to separate *Jewes* and *Gentiles*. But seeing the *Gentiles* are bound to keepe *this* commandment as well as the *Jewes*; it is evident, that it is no *Jewish* ceremony. And seeing the *same* authority, is for the *Sabbath*, that is for *marriage*; a man may as well say, that *marriage* is but a ceremonial-law, as the *Sabbath*. And remember that where *marriage* is termed but *once* the

Iſa. 56. 6.

Nehem. 13.

11. &c.

Eph. 2. 14.

Pro 2.17.
Mat. 19.6.8.

the couenant of G O D, because instituted by G O D in the *beginning*: So the Sabbath is *euery where* called the *Sabbath of the Lord thy God*, because ordained by God in the *same* beginning, both of *time, state, and perpetuity*: therefore not ceremoniall.

Naturar in
titulum,
Hor.

The *corruption* of our nature found in the *manifest opposition* of wicked men, and in the *secret unwillingnesse* of good men to sanctifie *sincerely* the Sabbath, sufficiently demonstrateth, that the commandement of the Sabbath is *spirituall and morall*.

Rom. 7.14.

7 Because that as God by a *perpetuall* decree, made the the Sunne, the Moone, and other lights in the *Firmament* of Heauen, not onely

Gen. 1.14.
Iob. 9.9.
Iob 38.31.
Amos 5.8.

to

to diuide the *day from the night*, but also to bee for ^a *signes*, and for ^b *seasons*, and for ^c *daies*, and for ^d *yeeres*: so hee ordained in the Church on Earth, the holy Sabbath to be not onely the appointed season for his solemne worship: but also the perpetual rule and measure of time. So that as seauen daies make a *weeke*, foure *weekes* a *moneth*, twelue moneths a *yeere*: so *seuen yeeres* make a *Sabbath of yeeres*: *seuen Sabbaths of yeeres* a *Iubilie*: or *80. Iubilies*, or *4000 yeeres*, or after *Ezechiel*, *4000 cubits* the whole *time of the old Testament*, til Christ by his *Baptisme* and *preaching* began the state of the *new Testament*. Neither can I here passe over without

^a To distinguish twixt Spring and Haruest, Summer and Winter and to fore-shew Iudgements to come.

^b *Moadim* fig. Sacred times appointed for Gods holy worship, ha-ving special significations and promises.

^c One of the 7. daies of the week from the other.

^d *Solar*, *Sabbatary*, and *Iubilie*.

Ex. 23 11. 12.

*Index Chron.
apud Anno
Mundi.
1998.*

without admiration, how the Sacrament of *circumcision* continued in the Church 39. *Iubiles*, from *Abraham*, to whom it was first giuen, vn-to the *Baptisme* of *Christ* in *Jordan*: which was iust so many *Iubiles* (after *Bucholcers* compt) as the world had continued before from *Adam* to the birth of *Abraham*. *Moses* began his Ministry in the 80. yeere of his age: *Christ* enters vpon his Office in the 80. *Iubile* of the worlds age. *Ioseph* was 30. yeere olde, when he began to rule ouer *Egypt*. *Gen.* 41.45. and the *Leuites* began to serue in the Tabernacle at 30. yeeres old: so *Christ* likewise to answere these figures, beganne his Ministry

Ministrie in the 30. *Iubile* of *Moses*, and when he began to be 30. yeeres of age. *Luk.* 3.23. in the middelt of *Daniels* last weeke :and so (continuing his ministrie on earth 3. yeeres and a halfe) finished our redemption, and *Daniels* period, by his innocent death vpon the Crosse. The most of all the great *alterations*, and strange *accidents*, which fell out in the Church, came to passe, either in a *Sabaticall* yeere, or in a yeere of *Iubile*. For example.

The 70. weekes of *Daniel* beginning the first yeere of *Cyrus*, and 3430. yeere of the World, containe so many yeers, as the world did weekes of yeeres vnto that time:

After M.
Rob. Pow. his
computati-
on. Treatise
of the last
decaying
age of the
world, pub-
lished Anno
Dom. 1600.

R. Pont. tr.
of the last
age, pag.
17.

Ier. 25. 11. 12

Hezr. 1. 1.

time: and so many *weekes* of *yeeres*, as the world had lasted *Inbilities*. *Daniels* 70. *weekes* of *yeeres* contained 490. single *yeeres*, the World before that time 490. *weekes* or *Sabbaths* of *yeeres*. *Daniels* period, 70. *weekes*, the worlds 70. *Inbilities*: So that to comfort the Church for their 70. *yeeres* captivity which they had now, according to *Ieremies* Prophesie endured in *Babylon*: *Gabriel* tells *Daniel*, that at the end of 70. *weekes* or *Sabbaths* of *yeeres*, that is, 70. times seven *yeeres*, or 490. *yeeres*, their eternall redemption from hell, should be effected by the death of *Christ*, as sure as they were now redeemed from the
captiui-

Captiuitie of *Babylon*. This period of *Daniel*, containing 70. *Sabbaths*, or 10. *Iubiles* of yeeres, beganne at the first libertie granted the *Iewes* by *Cyrus*, in the first yeere of his raigne over the *Babylonians*, mentioned *Hezr. 1. 1.* and ends iustly at the time that *Christ* dyed vpon the Crosse. From the death of *Christ*, or the last ende of *Daniels* weekes, to the 71. yeere of *Christ*, the world is measured by seauen *seales*, or seauen *Sabbaths* of yeeres, making one compleate *Iubilee*. From the end of those 7. *seales* the World is measured to her end by *7. Trumpets, each containing 245. yeeres (as some coniecture about 440. yeeres hence, the truth vwill
 A a appeare)

Apoc. 5.

**Apoc. 8. 2.*
 and 9. 7.
Napier on
 the *Apoc.*
 Proposition
 6. 3. 9. & his
 Resolution

Pont. Of the
last age of
the world.
pag. 12.
Buchol. 2.
Index Chron.
Broughton.
Consent.
A.M. 2430.

Deut. 34.

Pont. *ibid.* &
Sealiger.
Bucholzer.

appeare.) *Enoch* the seauenth
from *Adam*, hauing liued
so many yeeres, as there are
dayes in the yeere, 365. vvas
translated of God in a *Sabbaticall*
yeere. *Moses* the sea-
uenth from *Abraham*, as,
other *En. ch.* is buried of God,
but borne in a *Sabbaticall*
yeere of the world 2373. and
in the 777. yeere since the
Floud (after *Broughtons*
Computation) is saued, as a
new *Noah*, in a Reede *Arke*,
and liueth a *Builder* of the
Church, so long as *Noah* was
building the arke 120. yeeres.
The promise was made to
Abraham in a *Sabbaticall*
yeere, being the 2023. of the
World. The sixt yeere of *Is-
sua*, being the 2500. yeere
from the Creation of the
world;

world; wherein the Land was possessed, & diuided among the Children of *Israel*, was a *Sabbaticall* yeere, and the * 50. *Iubilie* from the Creation of the world. At this yeere *Moses* begins his *Iubilie*, by vvhich, as with a chaine of 30. linckes, he tyeth the parting of *Canaan* possession to the *Israelites*, by *Ioshua*: to the opening of the *Kingdome of Heauen* to all belecuers by *Iesus*. And so carryeth the Church of the *Iewes*, by a * ioyfull streame of *Iubilies* from the *Type* to the *substance*, from *Canaan* to *Heauen*, from *Ioshua* to *Iesus*: for, *Christ* at the end of *Moses* 30. *Iubilies*, and the beginning of the 30. yeere of his age: at his

* Pont. p. 11.
Buch. Index
Cronol. apud
A.M. 2500.

* *Iubilie*, some deriue of trumpets or Rammes-hornes, wherewith the *Iubilie* was founded: others from *Jubal*, a streame, because they carry vs to the death of *Christ*, the author of our eternall rest & ioy.

Ifay 61.
 Luke 4.
 * *Pont.* of the
 last decay-
 ing age of
 the world.
pag. 12. 13. 21
 a *Expertum*
est in plerisq;
omnibus 63.
animus cum
periculo &
clade aliqua
venire, aut
corporis mor-
bis, grauiorū
aut vite inte-
ritus, aut ahi-
mi aggraua-
tiōis. Agellius
lib. 1. 15. c. 7.
 Augustus in
 ep. ad Caium
 nepotem ex-
 ulat σο κλη-
 μων τῆς α-
 κομμενῆς
seniorum om-
nium 63. *etate*
si se. Bodin.
de Repub.
lib. 4. cap. 2.

Baptisme openeth heauen, and
 giues the clearest vision of
 the blessed Trinitie, that was
 seene since the world began.
 And by the siluer Trumpet
 of his Gospell, proclaimes, ac-
 cording to the Prophecie of
 Ifay, eternall redemption to
 all that repent and belecue
 in him.

And the yeere of our Sa-
 uour Christs birth being the
 3948. of the World, vvas
 at the ende of a Sabbaticall
 yeere, and the * 524. Septe-
 narie of the World. Moses
 maketh the common age of
 all men, to be *tenne times*
seauen, Psal. 90. & every *seau-*
enth yeere commonly pro-
 duceth some notable change
 or accident in mans life:
 And no wonder; for as Hypo-
 crates

crates affirmeth, that a child in his mothers wombe, on the seauenth day of his conception, hath *all his members* finished, and from that day groweth to the perfection of birth: which is alwayes eyther the ninth or seauenth moneth. At seauen yeeres old, the childe *casts his teeth*, and receiues new. And every seauenth yeere after there is some alteration or change in mans life: especially, at *nine times seauen*, the *Clymactericke* yeere, which by experience is found to haue beene fatall to many of those learned * men who haue beene the chiefest lights of the world. And if they escaped that yeere, yet most of them haue departed this life in a

* *Aristotle,*
Cicero,
Bernard,
Bocace,
Erasmus,
Luther,
Melanchthon,
Sturmius,
&c.

Septenary yeere. *Lamech* dyed
 in the yeere of his life 777.
Methusalem, the longest li-
 uer of the sonnes of men, di-
 ed when hee began to enter
 his 900. and 70. yeere. *A-*
braham dyed, when hee had
 liued 25. times 7. yeeres. *Ia-*
cob when hee had liued 21.
 times 7. yeeres. *Dauid* after
 hee had liued tenne times 7.
 yeeres. So did *Galen*, so did
Petrarch (who as *Bodin* no-
 teth) dyed on the same day
 of the yeere that hee vvas
 borne : so did the *Maiden-*
Queene * *Elizabeth*, of bles-
 sed and neuer dying memo-
 rie, vwho came into this
 world the *Eue of the Natiui-*
tie of the blessed Virgin Mary:
 and went out of this world,
 on the *Eue of the Annuncia-*
tion.

* She was, *ſhe*
 is (what can
 there more
 be ſaid ?)
 In earth the
 firſt, in hea-
 uen the ſe-
 cond Maide.

tion of the Virgin Mary. Hy-
pocrates dyed in his 15. *septena-*
rie. Hierome and Isocrates
in their 13. Plinie Bartolus
and Caesar in their 8. *septena-*
rie. And Iohannes de tempo-
ribus, vvho liued 361. yeeres
dyed in the 53. *septenary* of
his life. The like might be
obserued of innumerable o-
thers. And indeed the whole
life of a man is measured by
the Sabbath: for, how ma-
ny yeeres soeuer a man li-
ueth here: yet his life is but
a life of 7. dayes, multiplied,
so that in the number of 7.
there is a mysticall perfecti-
on, which our vnderstanding
cannot attaine vnto.

All which *diuine* disposi-
tion of admirable things, so
oft by *seauen*s: call vpon vs

As 4 to

Bodin.
Bucholz

*Climax vite
variorum sord
septenarius
aut nouena-
rius, Femina-
rum vero se-
narius d. fini-
tur. Bodin.
de Rep. lib. 4.
cap. 2.*

to a continuall meditation of the blessed *seaventh* day Sabbath, in knowing and worshipping GOD in this life: that so from Sabbath to Sabbath, wee may be translated to the eternall glorious Sabbath of rest and blisse in the life to come.

By the consideration whereof, any man that looketh into the holy Historie, may easily perceiue: that the whole *course* of the world is drawne and guided by a *certaine chaine* of Gods providence, disposing all things in *number measure*, and *waight*. All *times* are therefore measured by the Sabbath: so that time and the Sabbath can never be separated. And the *Angell* swears, that *this measuring*

Wisd. 11. 17

Wolph.
gram. chron.
Apoc. 10. 6.

ring of time shall continue, till, that *Time* shall be no more. And as the Sabbath had his *first institution* in the *first Booke* of the Scriptures, so hath it its *confirmation* in the *last*: and as this Booke doth *authorise* this day, so this day *graceth* the Booke: in that the matter thereof was reuealed vpon so *holy* a day; the *Lords* reuelation vpon the *Lords* day. As well therefore may they pull the Sunne, Moone and Stars out of the heauens, as abolish the holy Sabbath (times meteorod) out of the *Church*: seeing the Sabbath is ordained in the Church, (as well as the Sunne and Moone in the *Firmament*) for the distinction of times.

*Tempus est
rerū mundana-
rum duratio extrinse-
cus observata*
H. Wolph.
Chron. cap. 1.

*Tempus cum
mundo capit,
& una desti-
tutum est,*
ibid.
Gen. 1. 3.
Apoc. 1. 10.

** Si quid horū
tota die per
orbem fre-
quentat Ec-
clesia. Nam
hoc quin ita
faciendum sit
disputare: in-
solentissima
insanie est.
August. Ep.
118. ad Ian.*

*Synod. Col.
part. 9. cap. 9.*

*Ignat. ad
Magneſ.*

Apolo. 2.

8 Because that the whole Church, by an * vniuersall consent, euer since the Apostles time, haue still held the commandement of the Sabbath, to be the morall and perpetuall Law of God, and the keeping of the Sabbath on the first day of the weeke, to be the institution of Christ and his Apostles.

The Synode called Synodus Coloniensis saith, that the Lords day hath beene famous in the Church euer since the Apostles time. Ignatius Bishop of Antioch, liuing in S. Iohns time, saith, Let every one that loueth Christ, keepe holy the Lords day, renowned by his Resurrection, which is the Queene of dayes, in which death is ouer-
come

come, and life is sprung up in Christ. Iustine Martyr, vwho liued not long after him, sheweth, how the Christians kept their Sabbath on the Lords day, as we doe. Origen, who liued about 180. yeeres after Christ, shewes the reason why the Sabbath is translated to the Lords day. Augustine saith, that the Lords day was declared vnto the Church by the Resurrection of the Lord vpon that day. Et ex illo caput habere festiuitatem suam, and by Christ it was first ordained to be kept holy. And in another place, that the Apostles appointed the Lords day to be kept with all religious solemnitie, because that vpon that day our Redeemer rose from the dead, which
also

Origen. homilia 7. super Exod. 1.

Epistol. ad Ianuar. 119. cap. 13. & ad Cassul. Epi. 86.

August. de temp. Ser. 251.

Psal. 87. 3.
 Aug. de temp.
 fir. 251. 6.
 154. Couc.
 Const. Can. 8.
 Wolphius
 Chron. lib. 2.
 cap. 1.
 Muis. Bi-
 pont. possill.
 Dam. Pasc.
 Mat. 27. 52.
 Codomau.
 Aua. An.
 Mund. 2515.

also is therefore called the
Lords day.

As therefore *David* said of
 the *Curse of God*, so may I say
 of the *Lords day*, *Glorious*
things are spoken of the day of
the Lord; for it vvas the
birth-day of the vworld, the
first day vvherein all Crea-
 tures beganne to haue be-
 ing. In it *Light* was drawne
 out of *darknesse*. In it the
 Law vvas giuen on Mount
Sinai. In it the *Lord* rose
 from death to life. In it the
Saints came out of their
 graues, assuring that on it
Christians should rise to new-
 nesse of life. In it the *Holy*
Ghost descended vpon the
Apostles. And it is very pro-
 bable that on the seauenth
 day when the 7. Trumpets
 haue

haue blowne : the cursed *Iericho* of this world shall fall, and our true *Iesus* shall giue vs the promised possession of the *heauenly Canaan*.

He that would see the vniforme consent of Antiquity and practise of the Primitive Church in this point, let him reade *Eusebius Ecclesiasticall history Lib. 4. cap. 23. Tertulian, lib. de Idolatria, cap. 14. Chrysost. Serm. 5. de resurrectione. Constitut. Apost. lib. 7. cap. 37. Cyrill in Iohan. lib. 12. cap. 58.* Of this iudgement are all the sound new writers: see *Fox on the Apoc. 1. 10. Bucer. in Mat 12. 11. Gualt. in Malach. 3. hom. 23. Fulke on the Rhemish Test. Apo. 1. 10 Chem. Exam. Conc. Trid. par. 4. de diebus festis. Welph.*

*Ios. 6. 13.
Apo. 10. 7.*

*Aug. ad Ca-
sulan ep. 16.
& ad Iacobi
ar. 119. cap.
13.*

*Aug. Serm.
de temp. 251.
& 254. &
Conc. 6. Con-
stant. can.
8.*

* Non dubi-
tamus quin
varet apud
Christianos
Sabbatum
violetur, non
abstinendo ab
illis quae aliis
diebus licita
sunt.

Armin.
Iunius pra-
lect in Gen.
2.3.

Wolph. Chronol. lib. 2. cap. 1.

* *Armin. Thes. in 4. precept. and*
innumerable others. Lear-
ned *Iunius* shal speake for al.
Quamobrem cum dies domi-
nicus, &c. Wherefore seeing
the Lords day is both by the
fact of Christ, viz. his (resur-
rection, and of often appearing
to his Disciples upon that day)
by the example and institution
of the Apostles, and by the con-
tinuall practise of the Ancient
Church, and by the testimony
of the Scripture, obserued and
substituted into the place of the
Jewish Sabbath: Ineptē faci-
unt, they doe foolishly, who say
that the obseruation of the
Lords day is of Tradusion, and
not from the Scripture, that by
this meanes they might esta-
blish the tradusions of men.

And

And againe, *The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succede into the place of the memory of the creation, Non humana traditione, sed Christi ipsius observatione & instituto, not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eight day after unto his ascension into heauen did appeare unto his Disciples, and came into their assemblies.*

9 Because that the Lord himselfe expoundeth the end of the Sabbath, to bee a *signe and document for euer, betwixt him and his people,*
that

Exod. 31. 13
14. &c.
Ezek. 20. 12.
20.

Ezek. 46. 1.
2. 3. &c.

Exod. 35. 2.
Armin. di-
stinct. Theolog.
in precep. 4.
Thef. 14.

AA. 10. 15.

Iſa. 58. 13.

that he is Iehouah, by whom they are sanctified: and therefore must only of the be worshipped: and vpon the paine of death chargeth his people for euer to keep this memoriall vnuiolated. But this end is morall and perpetuall. Therefore the Sabbath is morall and perpetuall. What God hath perpetually sanctified, Let no man euer presume to make common or prophane. Vpon this ground it is that the Commandement termes this day, the Sabbath of the Lord thy God. And GOD himselfe calls it his holy day. And vpon the same ground likewise, the old Testament consecrated all their Sabaths and Holy daies, to the worship and honour of God alone.

alone. To dedicate there
fore a Sabbath to the honour
of any creature is grosse I-
dolatry. For the first Table
makes it a part of Gods wor-
ship to haue a Sabbath to his
honour. So doth *Leuit. 23.*
3. 37. 38. &c. and *Ezek. 20.*
20. Neh. 9. 14. the Sabbath
is put for the whole worship of
G O D. And our Saviour tea-
cheth, that *We must worship*
the Lord God onely. *Matth.*
4. and therefore keep a Sab-
bath to the onely honour of
G O D. The holy Ghost
notes it as one of *Ieroboams*
greatest sinnes: That he or-
dained a feast from the deuise
of his owne heart. *1 King. 12.*
33. And God threatmeth to
visit *Israel* for keeping the daies
of *Baalim*: That is, of Lords,

as Papists doe of Saints *Hos.* 2. 13. but saith, that *such forget him*. And so indeede none are lesse carefull in keeping the *Lords Sabbath*: then they who are most *superstitious* obseruers of *mens holy daies*. The Church of *Rome* therefore commits grosse *Idolatry*.

Read H.
Wolphins
Cronolog. de
Temp. lib. 2.
cap. 4 pag.
118. and
cap. 7. pag.
140. &c.

First, in taking vpon her to ordayne *Sabbaths*, which belongs onely vnto the *Lord of the Sabbath* to doe.

Secondly, in dedicating those *Holy-daies* to the honour of *Creatures*, which in effect is to make them *sanctifying Gods*.

Thirdly, in tying to these daies *Gods worship*, *Praiers*, *fasting*, and *merit*.

Fourthly, in exacting on these daies of *mens inuention*, a
grea-

greater measure of solemnity and sanctification, then vpon the *Lords day*, which is Gods commandement, which in effect is to preferre *Antichrist* before *Christ*. Our Church hath iustly abolished all superstitious and Idolatrous Feasts: and onely retaines a few holy dayes to the honour of God alone, and easing of seruants. *Dent* 5. 14. though long custome forceth to vse the olde names, for ciuill distinction: as *Luke* vled the profane names of *Castor* and *Pollux*. *Act*. 28. 11. and *Christians* of *Fortunatus*. *1 Cor*. 16. 17. *Mercurius*. *Rom*. 16. 14. and *Iewes* of *Mardocheus day*. *2 Macab*. 15. 37.

10 Lastly, the examples
of

of Gods *Indgements* on Sabbath-breakers may sufficiently seale vnto them, whose hearts are not *seared*, how wrathfully Almighty God is displeased with them, who are wilfull profaners of the *Lords day*.

Num. 5. 32.

The Lord (who is otherwise the GOD of mercy) commanded *Moses* to stone to death the man who of a *presumptuous* minde would openly goe to gather sticks on the *Sabbath day*. The fact was small. True; but his sinne was the greater, that (for so *small* an occasion) would presume to breake so great a commandement.

2 Mac. 27. 13

Nichanor offering to fight against the *Jewes*, on the *Sabbath day*, was slaine *himselfe*,
and

and 3500. of his men.

A husband man grinding
Corne vpon the *Lords day*,
had his Meale burned to
ashes.

*Cent. Mag-
del. 12. cap. 6*

Another carrying Corne
on *this day*, had his Barne
and all his Corne therein
burnt with fire from *Heaven*
the next night after.

*Discip. de
tempore. Ser.
117.*

Also a certaine Nobleman
(prophaning the *Sabbath* v-
sually in hunting) had a child
by his wife with a head like a
dogge, and with eares and
chaps, crying like a hound.

*Tho. Cant-
prat. lib. 2.
de apib. Tymp-
pis. admiran.
vindicat. dis.
Theat. hist.*

A couctous flaxe-wife at
Kinflat in *France*, *An. 1559.*
vsing with hir maids to worke
at her trade on the *Lords day*,
it seemed vnto them that
fire issued out of the *Flaxe*,
but did no harme : the next
Sabbath

*Iohan Pine.
lib. 3. de mi-
raculis.*

Sabbath it tooke fire indeed, but was quickly quenched; but not taking warning by this, the third *Sunday* after it tooke fire againe, burnt the house: and so scorched the wretched woman with 2. of her children, that they died the next day: but through Gods mercy a childe in the cradle was taken out of the fire alive and unhurt.

On the 13, of *January*, *Anno Dom.* 1582. being the *Lords day*, the Scaffolds fell in *Paris Garden*, vnder the people at a *Beare-baiting*, so that 8. were suddenly slaine, innumerable hurt & maimed. A warning to such who take more pleasure, on the *Lords day*, to be in a *Theatre* beholding carnall sports: then
to

Stowes A.
bridgement
Anno 1582.
Diserte iam
moniti Do-
minum non
temere
Christiana.

to be in the *Church* serving
God with the *spirituall* works
of *Pietie*.

Many fearefull examples
of *Gods* iudgements by fire,
haue in our daies been shew-
ed vpon diuers *Towns*, where
the prophanation of the
Lords day hath beene open-
ly countenanced.

Stratford vpon *Avon* was
twice on the same day-
twelue-moneth (being the
Lords day) almost consu-
med with fire: chiefly for
prophaning the *Lords* *Sab-*
baths, and for contemning
his Word in the mouth of
his faithfull *Ministers*.

Tenerton in *Denonshire*
(whose remembrance makes
my heart bleed) was often
times admonished by her
godly

godly Preacher, that God would bring some heauie Iudgement on the Towne for their horrible prophanation of the *Lords day*, occasioned, chiefly, by their Market on the day following. Not long after his death, on the third of *April. Anno Domini 1598.* God, in lesse then halfe an houre, consumed with a sodaine and fearefull fire, the whole Towne, except onely the *Church*, the *Court-house*, and the *Almes-houses*, or a few poore peoples dwellings, vvhether a man might haue scene 400. dwelling houses all at once on fire, and aboue 50. persons consumed with the flame. And now againe, since the last Edition of this Booke,

Booke, on the fift of *August* last, 1612.) 14. yeeres since the former fire,) the vyhole Towne was againe fired, and consumed, except some 30. *houses of poore people*, with the *School-house*, and *Almes-house*. They are blinde, vvho see not in this the Finger of God. God grant them grace, when it is next built, to change their Market-day, and to remoue all occasions of prophaning the *Lords day*. Let other townes remember the *Tower of Siloe*, *Luke 13. 4* and take warning by their neighbours chastisements, feare Gods threatnings, *Ierem. 17. 27.* and belecue Gods Prophets, if they will prosper, 1 *Chron. 20. 20.*

Whilest the Preachers cryed in the church, *prophanenesse, prophanenesse!* *Gain* would not suffer them to heare: therefore when they cryed fire, fire in the streets, God would not suffer any to helpe.

Many other examples of Gods Iudgements might be alledged: but if these are not sufficient to terrifie thy hart from the wilfull prophanation of the *Lords day*: proceede in thy prophanation, it may be the *Lord* will make thee the *next example* to teach others to keepe his *Sabbaths* better.

Hee punisheth *some* in this life, to signifie how hee vwill plague *all* wilfull transgressors of his *Sabbaths* at the last day.

Thus vvee haue proued that the Commandement of the *Sabbath* is *Morall*, and that the change of it, from the *seauenth* to the *first day* of the weeke, vvas instituted by the authoritie of *Christ*,
and

and of his *Apostles*. But as
in promulgating of the Law,
diuers Ceremonies peculiar
to the *Iewes* were annexed,
the rather to bind that peo-
ple to the more carefull per-
formance thereof, as to the
first Commandement, *their*
deliuerance from Egypt, sha-
dowing *their redemption from*
Hell: to the fifth Commande-
ment, *length of dayes in Ca-*
naan, typing *eternall life in*
heauen: to the sixth Comman-
dement, *abstinence from bloud*
and things strangled, figuring
the care to *abstaine* from all
kinde of Murther: and to the
whole Law, the Ceremonie
of **Parichment-Lace*, putting
them in mind to keepe with-
in the limits of the Law. So
likewise to the fourth Com-

*Numb. 15.
38.

a Num. 28. 9.
10.

b Exo. 35. 2. 3

c Exo. 16. 23.

d Deu. 5. 15.

e It was the

Sabbath day,

on which

Moses and

the Children

of Israel sang

to God, when

Pharaoh and

his host,

were drown-

ed in the sea

Exod. 15.

See Trem. &

Iron. notes

on Deu. 5. 15

& on Exod.

12. 15.

mandement were added *some Ceremonies* vvhich peculiarly belonged to the *Iewes*, and to no other people; as first, the *double* ^a *Sacrifices* appointed for them on the Sabbath day, shadowing how GOD will be serued on the Sabbath with greater obedience then on the vvecke dayes: Secondly, the ^b *rigid and strict ceasing from making of fire,* ^c *dressling of meate,* and all bodily labour, both ^d *re-membring them of their full deliuerance by Moses conduct from the fiery Furnaces and slavery of Egypt vpon* ^e *that day: as also shadowing vnto them the eternall Redemption of their soules from Hell,* by the death of Christ. Thirdly, the keeping of the Sabbath

Sabbath vpon *the precise seauenth day, in order of the creation*, shadowing to the Iewes that Christ by his death and resting on *their Sabbath* in the graue, should bring them rest and ease from the burden and yoke of the Legall Ceremonies, *which neyther they, nor their Fathers were able to beare,* Acts 15. 10. Col. 2. 16. 17.

And howsoeuer in *Paradise* before mans Fall, the keeping of the Sabbath on the seauenth day of the *creation*, was not a Ceremonie but an *Argument of perfection*: yet after the fall it became Ceremoniall, and subiect to change in respect of the restoration by Christ. As *mans life* before the Fall, be-

ing *immortal*, became afterwards *mortal*: and *nakednesse* being an ornament before, became afterwards a *shame*: and *Marriage* became a type of the *Mysticall union* betwixt CHRIST, and his Church, *Ephes. 6.* And to fulfill these Ceremonies, (added for the *Jewes* sake vnto the *Sabbath*,) Christ at his death rested in the graue *all the Jewish Sabbath* day: and by that rest fulfilled all those *ceremoniall accessaries*. Now as the ceasing of the Ceremonies annexed to the *1. 5. & 6.* Commandements, and to Marriage, did not abolish those Commandements, and Marriage; nor cause them to cease from being the perpetuall rules of Gods worship,
and

and mans righteousnesse: no more did the abrogating of the *Ceremonies* annexed to the *Sabbath*, abolish the moralitie of the Commandement of the *Sabbath*, so that though the *Ceremonies* be abolished, by the access of the *Substance*, and the *Shadow* over-shadowed by the *Body*, which is *Christ*: yet the holy rest which was commanded and kept, before eyther the *Iewes* were a people, or those *Ceremonies* annexed to the *Sabbath*: still continueth as Gods perpetuall Law, whereby *all the posteritie of Adam* are bound to rest from their ordinarie businesse, that they may wholly spend euery seauenth day in the solemne worship and

onely seruice of God their Creator and Redeemer, but in the substance of the fourth Commandement, there is not found one word of any Ceremonie.

The chiefe obiections against the moralitie of the Sabbath are three.

Obiect. 1.
Gal. 4. 10.

1 That of Paul to the Galathians, *Ye obserue dayes and moneths, and times, and yeres, &c.* But there the Apostle condemnes not the morall Sabbath, vvhich wee call the *Lords day*; and which he himselfe ordained according to Christs commandement, in the same Churches of Galatia and Corinth, & kept himselfe in other Churches: but he speakes of the Iewish daies and times, and yeres, and the kee-

1 Cor. 16. 1.
and 14. 37.

Act. 10. 7.

keeping of the Sabbath on the seauenth day from the Creation, which he tearmeth *shadowes of things to come*, abolished now by Christ the body, and in the Law are called *sabbaths*; but distinguished from the *morall Sabbaths*.

Col. 2. 17.

Leuit. 23. 37
38.

2 That of Paul to the Colossians, let no man therefore condemn you in meate or drinke, or in respect of an Holy-day, or of the new moone, or of the Sabbath dayes. But here the Apostle meaneth the *Iewish* ceremoniall Sabbaths, not the *Christians* Lords day, as before.

Obiect. 2.

Col. 2. 16.

3 That of the same Apostle to the Romanes, This man esteemeth one day above another day; and another counteth every day alike, &c.

Obiect. 3.

Rom. 14. 5.

But Saint Paul makes no

Rom. 15. 1.

Apoc. 1. 10.

such account. For the question there, is not betweene *Jew & Gentiles*, but betweene the *stronger* and *weaker* Christian. The *stronger* esteemed one day aboue another, as appeares, in that there vvas a day both commanded and receiued in the Church, eue-ry where knowne and honoured by the name of the *Lords day*. And therefore *Paul* saith here, that *hee that obserued this day, obserued it vnto the Lord*. The obseruation whereof, because of the change of the Iewish seuenth day: some weake Christians (as many now a dayes) thought not so necessary: so that if men (because the *Iewish day* is abrogated) will not honour and keepe holy the

Lords

Lords day, but count it like other dayes : it is an argument, saith the Apostle, of their weaknesse whose infirmities must be borne, till they haue time to be further instructed and perswaded. Other obiections are frivolous, and not worth the answering.

*The true manner of keeping
holy the Lords day.*

NOW the sanctifying of the Sabbath consists in two things. First, *In resting from all seruile and common businesse, pertaining to our naturall life.* Secondly, *In consecrating that rest wholly to the service of God, and the use of those holy meanes which belong to our spirituall life.*

For the first.

1 The seruile and common
workes from which we are to
cease, are generally all civill
workes, from the ^{*} least to the
greatest: More particularly.

First, from all the workes of
our calling, though it were
reaping in the time of harvest.

Secondly, from carrying
burthens, as Carryers doe: or
riding abroad for profit, or
for pleasure: GOD hath
commanded that the beasts
should rest on the Sabbath
day, because all occasion
of trauailing or labouring
vvith them should be cut
off from man. GOD giues
them that day a rest, and he
that, without necessity, de-
prives them of their rest on
the Lords day is the groaner
of

* Exo. 31. 12

30.

Exod. 31. 12

13.

Exod. 31. 15

&c.

Exod. 34. 21

Neh. 13. 15

Ier. 17. 21.

22. 27.

Deut. 5. 14.

of the poore tyred beasts,
shall in the day of the Lord
rise vp in *Iudgement* against
him. Likewise such as spend
the greatest part of this day,
in *trimming, painting,* and
pampering of themselves, like
lezabels, doing the *Disuels*
worke vpon Gods day.

Rom. 8. 32.
Deut. 25. 4.
2 Cor. 9. 9.

Neh. 13. 15.
16. 19.

Thirdly, from keeping of
Fayres or Markets, which for
the most part God punisheth
with pestilence, fire, and
strange flouds.

Fourthly, from studying a-
ny books, or science, but the
holy Scriptures, & Diuinity.
For our studie must be, *to bee*
rauisht in spirit vpon the
Lords day. In a word, Thou
must on that day cease in thy
calling to doe thy worke:
that the Lord by his calling,
may

Apoc. 1. 39.

may doe *his* worke in thee. For whatsoeuer is gotten by *common working* on this day, shall neuer be *blessed* of the Lord: but it will prooue like *Achans* golde, which being got contrary to the Lords commandement, brought the fire of Gods curse, vpon all the rest which hee had lawfully gotten. And if *Christ* scourged them out as *theeues*, who bought and sold in his *Temple*, (which was but a *ceremony* shortly to be abrogated:) is it to bee thought, that hee will euer suffer those to escape vnpunished, who contrary to his commandement buy and sell on the *Sabbath day*, which is his perpetuall law? *Christ* calleth such sacrilegious *Theeues*,

Theeves ; and as well may they steale the *Communion* Cup from the *Lords Table* : as steale from *G O D*, the chiefest part of the *Lords day*, to consume it in their owne *Lusts*. Such shall one day finde, the *Iudgements* of *God*, heauier then the opinions of *men*.

Fiftly , from all *recreations*, and *sports* which at other times are lawfull : for if lawfull workes be forbidden on this day ; much more lawfull sports which do more *steale* away our affections, from the contemplation of *heavenly* things, then any bodily worke or labour. Neither can there bee vnto a man that *delighteth* in the Lord ; any greater *delight* or

Isa. 58. 13.
14.

Psal 37. 4.

recre-

recreation, then the sanctifying of the *Lords day*. For can there be any greater ioy for a person condemned, then to come to his Prince his house to haue his *pardon* sealed? For one that is deadly *sicke*, to come to a *Physitian* that can *cure* him? Or for a *Pre-digall* childe that fed on the huskes of Swine, to bee admitted to eate the bread of life at his *Fathers Table*? Or for him who feares for *sinne*, the tydings of death to come to heare from *God* the assurance of eternall life? If thou wilt allow thy selfe, or thy seruant recreation; allow it in the sixe daies which are *thine*: not on the *Lords day* which is neither *thine* nor *theirs*. No *bodily recreation* there-

therefore, is to bee vsed on this day : but so farre, as it may helpe the *soule* to doe more cheerefully the *seruice of the Lord*.

Sixtly, from *grosse feeding, liberall drinking* of wine, or strong drinke, which may make vs either *drowse*, or *vnap* to serue G O D with our hearts and mindes.

Ephes. 5. 18.
19.

Rom. 12. 11.
Deut. 28. 47.

Seuenthly, from all talking about wordly things, which hindreth the sanctifying of the *Sabbath*, more then *working* : seeing one may *worke alone*, but cannot *talke* but with *others*.

Isa. 58. 13.

He that keeps the *Sabbath*, onely by resting from his *ordinary worke*, keeps it but as a *beast*. But *rest* on this day, is so farre commanded

ded

ded to Christians, as it is an *helpe to sanctification*: and *labour* so farre forbidden, as it is an *impediment* to the outward and inward *worship* of God.

If then those recreations, which are *lawfull* at other times, are on the *Sabbath* not *allowed*; much more *those* that are altogether at *all times* vnlawfull. Who without mourning can endure to see, how in most places; Christians keepe the *Lords day*: as if they celebrated a feast rather to *Bacchus*, then to the honour of the *Lord Iesus*, the Saviour and Redeemer of the world? For hauing serued God, but an *houre*, in outward shew; they spend the rest of the
Lords

Lords day in *sitting downe to
eate and drinke, and rising up
to play* : First, *balasting* their
bellies with *eating*, and *drin-
king* : and then *feeding* their
lusts with *playing* and *dancing*.
Against which prophanati-
on, all holy Diuines, both
old and new, haue in their
times most *bitterly* inueigh-
ed. Insomuch, that *August.*
affirmeth, that *it was better
to plough then to dance vpon
the Sabbath day.*

Now, in the name of *Al-
mighty God*, (who rested, ha-
uing created Heauen and
Earth :) and of his *eternall*
Sonne Iesus, the *Redeemer*
of his Church, (who shall
shortly come, on the dread-
full day of doome, to iudge
all men according to the
obedience

1 Cor. 10. 7.

Exod. 22.
6. 18. 19.

*Melior enim
erare quam
saltare in Sa-
bato. Aug.
in tit. Psal.
91.*

Act. 17. 31.
Rom. 2. 12.
&c.
2 Thes. 2. 8.
&c.

obedience which they haue shewed to his commandments.) I require thee, who readest these words, as thou wilt answer before the face of Christ, and all his holy Angels at that day? that thou better weigh and consider, whether dauncing, stage-playing, masking, carding, dicing, tabling, chesse-playing, bowling, shooting, Beare-baiting, carousing, tippling, and such other fooleries of Robbin-Hood, Merrice-daunces, Wakes, and May-games, be exercises that GOD will blesse and allowe on the Sabbath day? And seeing that no action ought to bee done that day, but such, as whereby we either blesse God, or looke to receive a blessing from

from God ; how darest thou
doe those things on that
blessed day , on which thou
darest not to pray to God to
bestow a *blessing* on it to thy
use ? Heare this and tremble
at this, O *prophane youth*, of a
prophane age !

O heart all frozen, and
voide of the feeling of the
grace of God ! that having
every day in sixe, *every* *houre*
in every day, every *minute* in
every *houre*, so tasted the
sweet mercy of thy God in
Christ, vvithout which thou
haddest perished every mo-
ment ! Yet canst not finde
in thy corrupt and irreligi-
ous heart to spend in thy
Masters seruice that *one* day
of the weeke, which he hath
reserued for his *owne* praise
and

Laſtan.lib.
7.cap. 19.

and worship ! Let men in
defence of their prophane-
neſſe, *obſect* what they will;
and *anſwere* what the Diuell
puts in their mouthes ; yet I
would wiſh them to remem-
ber, that ſeeing it is an anci-
ent Tradition in the Church,
that the Lords *ſecond com-
ming* ſhall be vpon the *Lords*
day ; how little ioy they
ſhould haue, to be overtaken
in thoſe carnall ſports, to
pleaſe themſelues : when
their Maſter ſhould finde
them in ſpiritual exerciſes
ſeruing him ? The prophaneſt
wretch would then wiſh,
rather to be taken kneeling
at prayers in the Church :
then ſkipping like a Goate in
a daunce. If this cannot
moue ; yet I would wiſh our

Impure gallants to remeimber, that whilst they thus daunce on the *Lords day*, contrary to the *Lords commandement*: they doe but daunce about the *pits brinke*: and they know not which of them shall first fall therein. Whereinto being once fallen without repentance: no *greatnesse* can exempt them from the vengeance of that *great G O D*, whose commandement (contrary to their knowledge and conscience) they doe thus *presumptuously* transgresse. If then Gods commandement cannot *deterre* thee; nor Gods word *advise* thee: I say no more, but what *Saint Iohn* said before me. * *he which is filthy, let him be filthy still.*

For

Apo. 12. 11.

* This was the last and heauiest curse that *Saint Iohn* wissh'd spirituall *Babylon*.

For the second,

2 The consecration of the Sabbath rest consists in performing three sorts of duties. First, before. Secondly, at. Thirdly, after the publike exercises of the Church.

The duties to be performed before the publike exercises are,

I To give over working betimes on the Eve, that thy body may bee the more refreshed, and thy minde the better fitted to sanctifie the Sabbath on the next day. For want of this preparation thy selfe and thy servants being tyred with labour and watching the night before: are so heavy, that when you should be serving God, and hearing what his spirit saith

unto

Apo. 1. & 3.

unto the Church for your
soules instruction; you can-
not holde yp your heads for
sleeping: to the dishonour of
God, the offence of the church,
and the shame of your selues:
therefore the Lord commands
vs not only to *keepe holy*: but
also to remember afore-hand
the Sabbath day, to keepe it
holy, by preparing our harts,
& remouing all busines, that
might hinder vs to consecrate
it as a glorious day unto the
Lord. Therefore, vvhereas
the Lord in the other Com-
mandements, doth but ey-
ther bid or forbid: hee doth
both in this commandement,
and that with a speciall me-
morandum. As if a Master
should charge his Seruant, to
looke well vnto tenne things

Isa. 56. 2. &c.
and 58. 13.
&c.

of great trust; but to haue a more speciall care to remember one of those ten for diuers vvaighie reasons: should not a faithfull Seruant, that loues his Master, shew a more speciall care vnto that thing about all other businesse?

Exod. 16. 23
&c.

Thus Moses taught the people ouer-night to remember the Sabbath, and it vvas a holy custome among our fore fathers, when at the ringing to Prayer on the Eue before: the Husbandman would giue ouer his labour in the field, and the Tradesman his worke in the Shoppe, and goe to Euening Prayer in the Church, to prepare their soules: that their minds might more cheerefully attend

tend Gods worship on the Sabbath day.

2 To possess that night, thy vessell in holinesse and honour: that thou maist present thy Soule more purely in the sight of GOD the next morning.

3 To rise vp early in the morning on the Sabbath day. Be carefull therefore to rise sooner on this day, then on other dayes: by how much the service of GOD is to be preferred before all earthly businellcs. For there is no Master to serue so good as God: and in the end, no worke shall be better rewarded then his service.

4 When thou art vp, consider with thy selfe what an impure sinner thou art; and

Cc 2

into

Exod. 19. 15

1 Cor. 7. 5.

Gen. 35. 2.

1 Thes. 4. 4.

1 Sam. 21. 5

Exod. 19. 16

Psal. 92. 2.

Eccles. 417.

into what an holy place thou goest to appeare, before the *most holy God*, who seeth thy heart, and hateth all impuritie and hypocrisie. Examine thy selfe therefore before thou goest to Church, what *griuous sinnes* thou hast committed the *weeke past*; confesse them vnto God, and earnestly pray for the pardon and forgiuenesse of them. And so reconcile thy selfe with God in *Christ*: Renew thy *vowes* to vvalke more conscionably, and pray for an *increase* of those graces, which thou hast, and a *supply* of those which thou wantest. But especially pray, that thou maist haue *Grace* to heare the *Word of God* read and preached vvith profit: and

and that thou maist receiue
the holy *Sacrament* vvith
comfort (If it be a Commu-
nion day :) that God by his
holy Spirit vvould assit the
Preacher to speake some-
thing that may *kill thy sinne*,
and *comfort thy soule*: which
thou maist doe in this or the
like sort.

Col. 4. 3.

*A Morning Prayer for the
Sabbath day.*



Lord most high,
O God eternall,
all whose *Workes*
are glorious; and
whose *Thoughts*
are very deepe: there can be
no better thing, then to praise
thy Name, and to declare thy

Psal. 91. 1. 2.
5.

1 Chron. 29
11.&c.

ious kindnesse in the morning, on thy holy and blessed Sabbath day. For it is thy will and commandement, that wee should sanctifie this day in thy service and prayse: and in the thankfull remembrance, as of the creation of the World by the power of thy Word: so of the redemption of mankind by the death of thy Sonne. Thine (O Lord) I confesse, is greatnesse, and power, and glory, and victory, and praise, for all that is in heauen and earth is thine: Thine is thy Kingdome, O Lord, and thou excellest as head ouer all: both riches and honour come of thee, and thou raignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue
grace

grace vnto all. Now therefore
O my God, I praise thy glo-
rious Name: that whereas I
a wretched sinner, hauing so
many vwayes prouoked thy
Maiesty to anger and displea-
sure: thou notwithstanding
(of thy fauour and goodnes,
passing by my prophane-
nesse and infirmities,) hast
vouchsafed to adde this *Sab-*
bath againe, vnto the number
of my dayes. And vouchsafe
O heauenly Father, for the
merits of *Iesus Christ* thy
Sonne (whose glorious Re-
surrection thy whole Church
celebrateth this day:) to par-
don and forgiue mee, all my
sins and misdeeds. Especially,
O Lord, [*] cleanse my soule
from those filthy sinnes, with
the blood of thy most pure

C c 4

and

*Here thou
maist con-
fesse what-
soeuer sinne
of the last
weekes clogs
thy consci-
ence.

Iohn 1.29.

and vndefiled *Lambe*, which
taketh away the sinnes of the
world. And let thy *holy Spirit*
more and more subdue my
corruptions, that I may be
renewed after thine owne I-
mage, to serue thee in new-
nesse of life, and holinesse of
conuersation. And as of thy
mercy, thou hast brought
me to the beginning of this
blessed day: so I beseech thee,
make it a day of *Reconcilia-
tion*, betwixt my sinfull soule,
and thy *Diuine Maiestie*.
Giue mee grace to make it a
day of *Repentance* vnto thee,
that thy goodnesse may scale
it to be a day of *pardon* vnto
me: and that I may remem-
ber, that the keeping holy
of this day, is a Commande-
ment which thine owne finger
hath

hath vvritten. That on this
day, I might meditate on
thy glorious workes of our
Creation and Redemption; and
learne how to *know* and to
keepe, all the rest of thy ho-
ly Lawes and Commande-
ments. And when anon, I
shall with the rest of the ho-
ly Assembly, appeare before
thy presence in thy house; to
offer vnto thee our *mixing*
sacrifice of praise and Prayer;
and to *heare what thy Spirit*,
by the preaching of thy Word,
shall speake vnto thy Seruant:
Oh let not my sinnes stand
as a *Cloud* to stoppe my
Prayers, from *ascending* vn-
to thee; or to keepe backe
thy Grace from descending;
by thy Word into my heart.
I know O Lord, and tremble

Mat. 13. 1. &
Luke 8. 25.

to thinke, that *three parts* of the good Seede falles vpon bad ground. O let not my heart be like the *High-way*, which through hardnesse, and want of true vnderstanding, receiues not the Seede, till the euill one commeth, and catcheth it away: nor like to the *stony ground*, which hearing with ioy for a time, fallerh away as soone as persecution ariserh for thy Gospels sake: nor like to the *thorny ground*, which by the cares of this world, and the deceitfulnesse of riches, choaketh the Word which it beareth, and makes it altogether vnfruitfull: but that like vnto the good ground, I may heare thy Word, with an honest and good heart; vnder-
stand

stand it, and keep: it, and bring forth fruit with patience, in that measure that thy Wisdom shall thinke meete for thy glory, and mine euerlasting comfort. Open likewise I beseech thee O Lord, the doore of vltimacy vnto thy faithfull Seruant, whom thou hast sent vnto vs to open our eyes that wee may turne from darkenesse to light, and from the power of Sathan, vnto God; that wee may receiue forgiveness of sinnes, and inheritance among them which are sanctified by Faith in Christ. And giue me grace to submit my selfe vnto his Ministerie, as well when hee terrifieth mee with iudgements; as when hee comforteth mee with thy Mercies. And that I may haue

Col. 4. 3.

Act. 26. 18.

1 Thes. 5. 13

Heb. 13. 17.

1 Cor. 11. 10

Eph. 3. 10.

1 Pet. 1. 12.

haue him in *singular loue* for his *workes sake*; because hee *watcheth* for my soule, as he that must giue an account for the same vnto his Master. And giue mee grace to behaue my selfe in the *holy Congregation*, with comelineesse and reuerence, as in *thy presence*, and in the sight of *thy holy Angels*. Keepe mee from *drowsinesse* and *sleeping*, and from all vandering thoughts, and worldly imaginations: sanctifie my *Memorie*, that it may be apt to receiue and firme to remember those good and profitable doctrines, which shall be taught vnto vs out of thy Word. And that through the *assistance* of thy *holy spi. it*, I may put the same lessons in
practise

practise for my *direction* in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy Name. And that this day, which godlesse and prophane persons spend in there owne lusts and pleasures, I (as one of thy obedient seruants) may make my *chefe delight to consecrate it to thy glory and honour, not doing mine owne waies, nor seeking mine owne will, nor speaking a vaine word*: but that ceasing from the workes of sinne, as well as from the workes of mine ordinary calling: I may through thy blessing, feele in my heart the beginning of that *eternall Sabbath*, which in vnspokeable ioy and glory, I shall

Esa. 58. 13.

Esa. 66. 23.

shall celebrate with thy *Saints and Angels*, to thy praise and worshippe in thy heavenly kingdome for euermore. All which I humbly craue at thy hands, in the name and mediation of my Lord Iesus ; in that forme of prayer which he hath taught me.

*Our Father which art
in Heauen, &c.*

Having thus in *private* prepared thine owne soule, if thou hast the charge of a Family, call all thy household together, reade a Chapter, and pray as in the weeke dayes ; but remember so to dispatch these *private preparations* and duties, as that thou and thy family may be in the Church, before the begin.

beginning of prayers. Else
your priuate exercises are
rather an *hinderance* then a
preparation. And as thou (and
thy household) doe goe in
all *reuerence* towards the
Church; let euery one me-
ditate thus with himseife.

*Things to be Meditated as
thou goest to the
Church.*

1 **T**Hat thou art going to
the *Court* of the Lord,
and to speake with the great
G O D by *Praier*; and to
heare his *Majesty* *speake* vnto
thee by his *Word*: and to
receiue his *bleffing* on thy
soule, and thy *benefit labour*
in the *six daies* last past.

2 Say with thy selfe by
the way, *As the Heart* *brui-*
eth

Psal. 104. 4.

Psal. 42. 1. 2.

Psal. 84. 10

Psal. 3. 8.

Gen. 28. 16.
17.

1 Cor. 14. 25

eth for the Rivers of water, so
panteth my soule after thee, O
God. My soule thirsteth for
God, even for the living God:
When shall I come and appeare
before the presence of God?
For, a day in thy Courts is bet-
ter then a thousand other
where. I had rather be a doore-
keeper in the House of my God,
then to dwell in the Taberna-
cles of wickednesse. Therefore
I will come into thy House in
the multitude of thy mercies,
and in thy sanctuery will I worship
toward thine holy Temple.

3 As thou entrest into
the Church, say; How seare-
fast is this place? it is no more
other but the house of God;
this is the gate of Heaven.
Surely, the Lord is in this
place. God is in this people in-
deed.

deed, and prostrating with
thy face downward, being
come to thy place, say, O
Lord, I haue loued the habi-
tation of thy house, & the place
where thy honor dwelieth: One
thing therefore haue I desired
of thee, that I will require, even
that I may dwell in thy house al
the daies of my life, to behold
thy beauty, and to visit thy tem-
ple, therefore will I offer in
thy Tabernacle sacrifices of ioy,
I will sing and praise the Lord.
Hearken vnto my voice, O
Lord, when I cry; haue mer-
cy also vpon mee, and heare
mee. Doublesse, kindnesse, and
mercy shall follow mee all the
dayes of my life, and I shall
remaine a long season in the
house of the Lord. And this
is that preparation or loo-
king

Psal. 26. 8.

Psal. 27. 4.

Psal. 27. 6.

Psal. 23. 6.

Eccl. 4. 17.

king to our feete, whereto
Salomon aduiseeth vs, before
 we enter into the House of
 G O D.

*The second sort of duties, which
 are to be performed, at
 the time of the holy
 Assembly.*

1 Cor. 12. 12
 Act. 2. 2. 46.
 & 4. 32.

Vhen praier begin,
 lay aside thine *own*
 priuate Meditations ; and
 let thine *heart* ioine with the
 Minister, and the whole
 Church, as being *one body* of
 Christ ; and because that
 G O D is the *God of order*, he
 will haue *all things* to bee
 done in the Church, with *one*
heart and accord : and the ex-
 ercises of the Church are
common and *publike*. It is
 therefore an *ignorant pride*,
 for

for a man to thinke his owne
private praers more effectu-
all, then the *publike* prayers
of the whole Church. *Salomon*
therefore aduiseeth a man
not to bee *rash*, to vtter a
thing in the Church before
G O D. *Pray* therefore when
the Church prayeth, sing when
they sing, and in the action
of *kneeling, standing, sitting,*
and such indifferent ceremo-
nies (for the auoyding of
scandall, the continuance of
charity and in testimony of
thine *obedience*) * conforme
thy selfe to the manner of
the Church wherein thou
liuest. ;

Whilest the Preacher is
expounding and applying
the word of the *Lord* : looke
vpon him ; for it is a great
* *helpe*

Eccle. 5. 1.

Eze. 46. 10.
Plal. 110. 3.
* Cum Ro-
mam venio,
Ieiuno Sab-
bato : cum
hic sum, non
Ieiuno. Sic
et tu, ad
quam forte
Ecclesiam
veneris, eius
morem serua,
si cuiquam non
vis esse scan-
dalo, nec quæ-
quam tibi.
Amb. consil.
August. ep.
ad Ianuar.

Luk. 4. 20.

Luk. 19. 48.

helpe to stirre vp thine attention, and to keepe thee from *wandering* thoughts, *for the eyes of all that were in the Synagogues, are said to be fastened on Christ whilest he preached: and that all the people hanged vpon him when they heard him.* Remember that thou art there as one of *Christ's Disciples, to learne the knowledge of saluation, by the remission of sinnes, through the tender mercy God.* Luk. 77.

Be not therefore in the Schoole of Christ, like an idle boy in a *Grammar schoole*, that *often heareth, but neuer learneth* his lesson: and still goeth to Schoole, but profiteth nothing. Thou hatest it in a childe; Christ detesteth it in thee. To the end therefore

therefore, that thou maiest
the better profit by hearing,
marke :

1 *The coherence and ex-
plication of the Text.*

2 *The chiefe summe or
scope of the holy Ghost in that
Text.*

3 *The division or parts of
the Text.*

4 *The doctrines, and in e-
very doctrine, the proofes, the
reasons, and uses thereof.*

A method of all others,
easiest for the people (being
accustomed thereto) to helpe
them to remember the Ser-
mon; and therefore much
wished to be put in practise
of all faithfull Pastors, who
desire to edifie their people
in the knowledge of God,
and his true Religion.

If

If the Preachers method be too curious or confused; then labour to remember.

1 How many things bee taught, which thou knewest not before; and be thankfull.

2 What sinnes bee reprobued, whereof thy conscience tells thee that thou art guilty; and therefore must bee amended.

3 What vertues be exhorteth vnto, which are not so perfect in thee; and therefore endeavour to practise them with more zeale and diligence.

But in hearing, apply euery speech as spoken to thy selfe, rather by GOD then by man: and labour not so much to heare the words of the Preacher sounding in thine eare: as to feele the operation

Isa. 2. 3.

Act. 10. 33.

1 Chr. 17. 25

Gal. 4. 14.

1 Thes. 2. 13.

operation of the *spirit*, working in thy *heart* : therefore it is said so often, *Let him that hath an eare, heare what the spirit speaks to the Church.* And, did not our hearts burke within vs, whilest wee opened vnto vs the *Scriptures*? And thus to heare the Word, hath a blessing promised thereto. It is the acceptablest *sacrificing* of our selues vnto God. It is the surest note of Christs Saints. The truest *marke* of Christs sheepe: the apparantest signe of Gods elect: the very blood as it were, which vniteth vs to bee the *spirituall kindred*, brethren and sisters of the Sonne of God. This is the best Art of memory for a good hearer.

When

Apoc. 2. 7.

Luk. 24. 32.

Luk. 11. 28.
Rom. 15. 16.

Deut. 33. 3.

Ioh. 10. 27.
Ioh. 8. 47. &
18. 37.

Luk. 8. 21.
Mark. 3. 35.

When the Sermon is ended.

1 Beware thou depart not like the *name Leapers*, till that for thine *instruction*, to saving health; thou hast returned thanks and praise to G O D by an *after prayer*, and singing of a *Psalm*: and when the blessing is pronounced. *stand up* to receive *thy part* therein, and heare it; as if *Christ himselfe* (whose Minister hee is) did pronounce the same vnto thee, for in this case it is true, *Hee that beareth you, beareth mee*: and the Sabbath day is *bles- sed*, because G O D hath appointed it to be *the day*, where- in by the *mouth of his Mini- sters*, hee will *blesse his people*, which beare his word, and glo- rifie

Eze. 46. 10.

Luk. 10. 16.

Numb. 6. 23.
27.

rise his Name. For though the Sabbath day in it selfe be no more blessed then the other fixe dayes; yet (because the Lord hath appointed it to *holy uses* aboue others) it doth as farre excell the other dayes of the weeke, as the *consecrated bread* (which wee receiue at the *Lord Table*) doth the *common Bread* which wee eate at our *owne Table*.

2 If it be a Communion day, draw neere to the Lords Table, in the *wedding Garment* of a *faithfull* and *penitent* heart, to be partaker of so holy a *banquet*.

And vwhen *Baptisme* is to be administred, stay and behold it with all reuerent attention, that so thou maist,

Dd First,

First, shew thy *reuerence* to Gods ordinance. Secondly, that thou maist the better consider thine *owne ingraffing* into the visible body of *Christs Church*: and how thou *performest* the *roles* of thy new Couenant. Thirdly, that thou maist repay thy *debts* in praying for the Infant, which is to be baptized (as other Christians did in the like case for thee:) that God would giue him the *inward effects* of Baptisme by his *Bloud* and *Spirit*. Fourthly, that thou maist *assist* the Church in praising God for *grafting* another member into his *Mysticall Body*. Fifthly, that thou maist proue whether the effects of Christs death *killeth* sinne in thee; and

and whether thou be *raised* to newnesse of life by the *verme* of his *Resurrection*; and so to be humbled for *wants*, and to be thankfull for his *grace*. Sixtly, to shew thy selfe to be a Free-man of Christs *Corporation*; ha-ving a voyce or consent in the admission of others into that holy society.

3 If there be any *Colle-ction* for the poore, freely without *grudging*, bestow thine Almes as GOD hath *blessed* thee with abilitie.

And thus farre of the *du-ties* to be performed in the holy assembly.

1 Cor. 16. 1.
2 Cor. 9. 5. 6.
7. &c.

D d 2

N m

Now of the third sort of duties after the holy Assembly.

Leuit. 11. 3.

Pfal. 119. 11.

AS thou returnest home, or when thou art entered into thy house, meditate a little while vpon those things, which thou hast heard. And as the cleane beasts which chew the cudde: so must thou bring againe to thy remembrance, that which thou hast heard in the Church. And then kneeling downe, turne all to a prayer, beseeching GOD to giue such a blessing to those things, which thou hast heard: that they may be a direction to thy life; and a consolation vnto thy Soule: for till the Word be made thus
our

our owne; and as it were close
hidden in our hearts, wee are
 in danger, least Sathan steale
 it away, and we shall receiue
 no *profit* thereby. And when
 thou goest to dinner, in that
 reuerend and thankfull man-
 ner before prescribed; re-
 member according to thine
 abilitie to haue one or more
poore Christians, whose hun-
 gry bowels may be refreshed
 with thy meate: imitating
 holy *Iob*, who protested that
hee did neuer rate his morsels
alone, without the good compa-
nie of the poore and fatherlesse:
 this is the Commandement
 of Christ our Master, *Luke*
14. 13. Or at least-wise, send
 some part of thy dinner to
 the poore, who lies sicke in
 the backe-lane without any
 Dd 3 food.

Mat. 13. 19.

Iob 31. 17.
18.Hest. 9. 22.
Deut. 15.
10. &c.

Mat. 25. 35.
&c. 40.

If thou be
a private
man either
performe
these holy
duties by
thy selfe, or
ioyne with
some godly
Familie in
the perfor-
mance of
them.

Acts 17. 11.
Heb. 5. 14.
Mat. 26. 30.
Iam. 5. 13.

food. For this will bring a
blessing vpon all thy workes
and labours; and it will one
day more reioyce *thy soule*;
then it doth now refresh *his*
body, when Christ shall say vn-
to thee, *O blessed child of God!*
I was an hungred, and thou
gauest me meate, &c. And for-
asmuch as thou hast done it for
my sake, to the least of these
my Brethren, I take it in as
good part, as if thou hadst done
it to mine owne selfe.

When dinner is ended, and
the *Lord praised*; call thy fa-
milie together. *examine* what
they haue learned in the Ser-
mon: *commend* them that
doe well, yet *discourage* not
them whose *memories* or *ca-*
pacities are weaker: but ra-
ther helpe them, for their
will

will and mindes may be as good. Turne to the *proofes* which the Preacher alledged, and *rub* those good things over their memories againe. Then sing a *Psalm* or more. If time permit, thou maist teach and examine them in some part of the *Catechisme*, conferring euery point with the proofes of the holy Scripture. This will both *encrease* our knowledge, and *sharpen* our memory: seeing by *experience* wee finde, that in euery trade, they who are most *exercised*, are euer best *expert*. But in any wise, remember so to dispose all these private exercises, as that thou maist be with the *first* in the holy congregation at the *Evening exercise*;

D d 4

ercise;

Deut. 6. 7. 20
Heb. 6. 1.

Heb. 5. 14.

ercise; where behaue thy selfe in the like deuotion and reuerence, as was prescribed for the holy Exercise of the morning.

After *Euening Prayer*, and at thy Supper, behaue thy selfe, in the like religious and holy manner, as was formerly prescribed. And eyther before, or after Supper, if the season of the yeere and weather doth serue :

Psal. 92. 5.
& 19. 1. &c.
& 8. 1. 3. &c.
Rom. 1. 19.
20.

*Præsentem
narrat quæ-
libet Hæretica
Deum.*

Isay 40. 26.

I *Walke* into the *fields*, and meditate vpon the *Workes* of God: for in euery *creature* thou maist read, as in an *open Booke*, the *Wisdom*, *Power*, *Providence*, and *Goodnesse* of Almighty God : and how that none is able to make all these things in the varietie of their *formes*, *vertues*, *beauties*,

ries, life, motions, and qualities, but our most glorious God.

2 Consider how *gracious* hee is that made all these things to *serue* vs.

Psal. 8.

3 Take occasion hereby, to stirre vp both thy selfe and others, to *admire* and *adore* his *Power*, *Wisedome*, and *Goodnesse*: and to thinke what *ungratefull* wretches we are, if wee vwill not (in all obedience) *serue* and honour him.

4 If any *neighbour* be *sicke*, or in any *heauinelsse*, goe to *visite* him. If any be fallen at variance, helpe to reconcile them.

Mat. 25. 35.
James 5. 14.
&c.

To conclude, *three* sorts of *vvorkes* may lawfully be done on the Sabbath day.

Dd 5 I Workes

Mat. 12. 5.

Act. 1. 12.

2 Reg. 4. 22.

1 Workes of *Pietie*, which
 eyther *directly* concerne the
Service of God, though they
 be performed by *bodily* la-
 bour: as vnder the Law, the
Priests did labour in *killing*,
 and *dresssing* the *Sacrifices*,
 and burning them on the
 Altar. And Christians vnder
 the *Gospell*, when they tra-
 uaile farre to the places of
 Gods Worship: it is but a
Sabbath dayes *sourrey*, like to
 that of the *Shunamite*, vwho
 trauailed *from home*, to heare
 the Prophet on the *Sabbath*
day, because she had no tea-
 ching neere her owne dwel-
 ling. And the Preacher,
 though he laboureth in the
sweate of his *browes*, to the
wearying of his body, yet he
 doth but a *Sabbath dayes*
worke.

worke. For the *holy end* sanctifieth the worke, as the temple did the Gold, or the Altar the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his worship, as the founding of *Trumpets* vnder the Law, or the ringing of *Bells* vnder the Gospell.

2 Workes of *Charitie*, as to ^asaue the life of a man, or ^bof a beast, to ^cfodder, water, and dresse Cattell. To make *honest* ^dprouision of meate and drinke, to refresh our selues, and to ^erelieve the poore: to visite the sicke, to make ^fcollections for the poore, and such like.

3 Workes of *necessitie*, not fained, but present and imminent, and such as could not

Mat. 23. 17.
19.

Num. 10. 2. 3

a 1 Reg. 19. 8
Marke 3. 4.
b Math. 12.
11.

c Luk. 13. 15
d Mat. 12. 1.

e Heft. 9. 22.
1 Cor. 11.
22. 34.
f 1 Cor. 16. 3

not be prevented before, nor cannot be deferred vnto another day. As to resist the inuasion of *Enemies*, or the robberies of *Theeves*, to quench the rage of *Fire*: and for *Physicians* to *stanch*, or *let blood*, or to cure any other desperate disease: and for *Mid-wives* to helpe women in labour: *Mariners* may doe their labour: *Souldiers* being assailed may fight: and **Posts* may ride for the publique good, and such like. On these or the like occasions, a man may lawfully worke. Yea, and vwhen they are called, they may vpon any of these occasions, goe out of the *Church*, and from the *holy exercises* of the *Word* and *Sacraments*: prouided alwayes, that

* *Nuntius*
praecepti ex-
ceptatur à Sab-
bato.
Iud. Coment.
sup. Num. 13
 3.

that they bee *humbled*, that
such *occasions* fall out vpon
that day and time : And that
they take no *Money* for
their *paines* on that day, but
onely for their *stiffe*, as in
the *fear* of *God*, & *conscience*
of his commandement.

When the time of *rest* ap-
proacheth, retire thy selfe
to some private place : and
knowing, that in the state of
corruption no man living can
sanctifie a Sabbath in that
Spirituell manner that hee
should : but that hee com-
mits many breaches thereof,
in his *thoughts*, *words*, and
deedes : humbly craue par-
don for thy *defects*, and re-
concile thy selfe vnto *God*,
with this, or the like, *Euening*
Sacrifice.

*A private Evening Prayer
for the Lords day.*

a Isai. 6. 3.

b Gen. 18. 27

c Heb. 12. 29.

d Job 21. 18

e Psal. 51. 3.

f Zach. 3. 1. 1

g 1 Cor. 11.

31.



O ^a Holy, holy, holy,
Lord God of Sab-
bath! Suffer me
who am but ^b dust
& ashes, to speake
vnto thy most glorious Ma-
iestie. I know that thou art a
^c consuming fire. I acknow-
ledge that I am but withered
^d stubble, my ^e finnes are in
my sight, and Sathan ^f stands
at my right hand to accuse me
for them. I come not to ex-
cuse, but to ^g iudge my selfe
worthy of all those iudge-
ments, which thy *iustice*
might most *iustly* inflict vp-
on mee a wretched creature,
for my finnes and transgres-
sions

sions. The *number* of them is so great, the *nature* of them is so grievous, that they make me seeme *vile* in mine owne *eyes*, how much more loathsome in *thy sight*? I confesse they make mee so farre from being *worthy* to be called thy *Sonne*, that I am altogether *unworthy* to haue the name of thy meanest *seruant*. And if thou shouldest but recompence mee according to my desert, the earth (as weary of such a sinfull burthen) should open her mouth and swallow mee vp, like one of *Dathans family*, into the bottomlesse pit of hel. For if thou didst not spare the *waierall branches*, those *Angels* of glorious excellency; but hurledst them
downe

2 Sam. 6. 22.

Luk. 15. 21.

Psal. 106. 17.

2 Pet. 2. 4.

Gen. 3. 23.

Rom. 2. 5.

Iob 15. 16.

downe from the *beauenly habitations*, into the paines of *hellish darkenesse*, to be kept vnto damnation, when they sinned but once against thy Maiesty? and didst expell our first *Parents* out of *Paradise*, when they did but transgresse *one* of thy lawes? Alas, what vengeance may I expect, who haue not offended in *one sinne onely*, *heaping* daily sinne vpon sinne, without any true repentance, *drinking iniquity as it were water*, euer powring in, but neuer powring out any filthynesse: and haue transgressed not *one*, but *all* thy holy lawes and commandements. Yea this present day, which thou hast straightly commanded mee to keep holy, to thy praise
and

and worship, I haue not so religiously kept and obserued, nor prepared my soule in that holynesse and chastitie of heart, as was fit, to meete thy blessed Maiesty in the holy assembly of thy Saints. I haue not attended to the preaching of thy word, nor to the administration of thy Sacraments, with that humility, reuerence, and deuotion, that I should. For though I was present at those holy exercises in my body ; yet Lord I was overtaken with much drowsynesse ; and when I was awake, my minde was so distracted and carried away with vaine and wordly thoughts : that my soule seemed to bee absent, and out of the Church.

I haue not so duely (as I should) meditated with my selfe, nor conferred with my Family, vpon those good instructions, which we haue heard and receiued out of thy holy word, by the publike Ministry. For default whereof, *Sathan* hath stolne the most part of these instructions out of my heart: and I wretched creature haue forgotten them, as though they had neuer beene heard. And my family doth not thrise in knowledge and sanctification vnder my government as they should. Though I know, where many of my poore brethren liue in want and necessitie, and some in paine, and comfortlesse: yet I haue not remembered to relieue

relieue, the one with my
almes, nor the other with
consolations: but I haue
feasted my selfe, and satisfied
mine owne lusts. I haue spent
the most part of the day, in
*idle talke, vaine sports, and ex-
ercises*: Yea Lord I haue
&c. * And for all these my
sinnes, my conscience cries
guilty, thy law *condemnes* me:
and I am in thy hand to re-
ceiue the *sentence* and curse
that is due to the wilfull
breach of so holy a comman-
dement. But what if I am by
thy *Law* condemned? yet,
Lord, thy *Gospel* assures me
that thy mercy is aboue all
thy workes: that thy grace
transcendes thy *Law*: and
thy goodnesse delighteth
there to *raigne*, vwhere
sinnes

*Here con-
fesse what-
soeuer fault
thou hast
done that
day by o-
mission or
commission,
and then
fetching
from thy
heart a deep
sigh, say.

Psal. 145. 9.
Iam. 2. 13.

Rom. 5. 20.

Eze. 33. 11.

Luk. 1. 18.
Sec.

sinnes doe most abound.
 in the multitude therefore
 of thy *mercies* and *merits*
 of *Iesus Christ* my Sauour,
 I beseech thee O Lord (who
 despisest not the sighing
 of a contrite heart, nor de-
 firest the death of a peni-
 tent sinner) to pardon and
 forgiue me all those my sins,
 and all the errours of this
 day, and of my whole life:
 and free my soule from that
 curse and iudgement which
 is due vnto mee for them.
 Thou that didst iustifie the
 contrite *Publican* for foure
 words of confession, and re-
 ceivedst the *Prodigall childe*
 (when hee had spent all the
 stocke of thy grace) into fa-
 uour vpon his repentance:
 pardon my sinnes likewise, O

Lord

Lord, and suffer me not to per-
ish for my transgressions. Oh
spare me and receiue me into
thy fauour againe. Wilt thou
O Lord reiect me, who hast
receiued all *Publicans, harlots,*
and *sinners*, that vpon repen-
tance sued to thee for grace?
Shall I *alone* bee excluded
from thy mercy? Farre be it
from me to thinke so: For
thou art the same G O D of
mercy vnto mee, that thou
wast vnto them, and *thy com-
passions neuer faile.* Wherefore
O Lord deale not with mee
after my merits, but accor-
ding to thy great mercy. Ex-
ecute not thy seuerer iustice
against mee a sinner: but
exercise thy long sufferance
in forbearing thine owne
creature. I haue nothing to
present

Mat. 21. 31.
32.

Lam. 3. 22.

present vnto thee for a satisfaction, but onely the *blondy wounds*, and bitter *death* and *passion*, which thy *blest Sonne*, my onely *Sauour* hath suffered for mee. *Him (in whom onely thou art well pleased)* I offer vnto thee for all my *sinnes*, wherewith thou art *displeased*. Hee is my *Mediatour*, the request of whose *blood*, *speaking better things then that of Abel*, thy mercy can neuer *gaine-say*. *Illuminate* my *vnderstanding*, and *sanctifie* my *heart* with thy *holy spirit*. that may bring to my *remembrance*, all those good and profitable *lessons*, which this day, and at other times haue beene taught me out of thy *holy word*; that I may remember

Heb. 12. 24.

ber thy *commandements*, to keepethem; thy iudgements, to auoide them; and thy sweet promises, to relye vpon them in time of misery and distresse. And now, O Lord, I resigne my selfe to thy most holy will: Oh receiue mee into thy fauour: and so draw me by thy grace vnto thy selfe, that I may as well be thine by loue and imitation, as by calling and creation. And giue me grace so to keepe holy thy *Sabbaths* in this life: as that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternall Sabbath of ioyes*, and praise, to the honour of thy most glorious name, in thy heauenly Kingdome
for

for euermore. *Amen.*

And then calling thy family together ; shut^r vp the Sabbath with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will giue thee that night a *more sweet and quiet rest then ordinary*, and prosper thee the better in all the labours of the weeke following.

Thus farre of the ordinary practise of Piety, both in priuate and publike.

Now followeth the extraordinary Practise of Piety, whereby God is glorified in our liues.

THe extraordinary practise of Piety consists, either

cyther in *Fasting*, or in *Feasting*.

1 *Of the Practise of Pietie in Fasting.*

There are diuers kindes of Fasting: First, a *constrained Fast*, as vwhen men cyther haue not foode to eate, as in the ^a*Famine of Samaria*. or hauing foode cannot eate it for *beaumesse* or *sickenesse*, as it befell them who were in the ^b*Ship with Saint Paul*. This is rather *Famine*, then *Fasting*.

Secondly, *A naturall Fast*, which wee vnder-take *Physically* for the health of our body.

Thirdly, ^{*}*A ciuile Fast*, which the Magistrate enioy-
neth for the better mainte-
nance of the *Common-wealth*,

Ieiunium.

1 *Coactum.*

a 2 *King. 6. 36*

b *Acts 27. 33*

2 *Physicum.*
Nihil pericu-
losius habitu-
dine corporis
extreme bo-
na: detrahen-
da sunt ergo
per Ieiunium
redundantia,
ne natura suo
podere fracta
succumbat.

Basil. hom. 1.

* 3 *Politicum.*

E e

thar

that by vsing Fish as well as Flesh, there may be greater plenty of both.

4 *Miraculofium.*

Fourthly, *A miraculose Fast*, as the fortie dayes fast of *Moses* and *Elias*, the types: and of *Christ* the substance. This is rather to be *admired*, then *imitated*.

5 *Quotidianum.*

Fifthly, *A daily Fast*, when a man is carefull to vse the creatures of GOD with such moderation; that hee is not made *heavier*, but more *cheerefull*, to serue God, and to doe the duties of his calling. This is specially to be obserued, of ^c Ministers and Iudges.

^c Tim. 3. 3.
Tit. 2. 3.
Pro. 31. 4. 5.
6 *Religiosum.*

Sixtly, *A religious Fast*, which a man voluntarily vndertakes, to make his body and soule the fitter to pray
more

2 Cor. 6. 4. 6

more feruently vnto God,
vpon some extraordinarie
occasion. And of this fast
onely wee are to treate.

The *Religious Fast* is of two
sorts, eyther *private* or *pub-
like*.

1 *Of a private Fast.*

That vvee may rightly
performe a private Fast,
foure things are to be obser-
ued: first, the *Author*: se-
condly the *Time*, and *Occa-
sion*: thirdly, the *Manner*:
fourthly, the *Ends* of private
Fasting.

1 *Of the Author.*

The first that ordained Fast-
ing was God himselfe in *Pa-
radise*: and it was the first
Law that God made, in com-
manding *Adam* to abstaine

Ee 2

from

*Ieiunium in
Paradiso pro-
scriptum est: re-
uerere quide
Ieiunium carni-
tium. Basil.
hom. 1. de
Ieiun.*

Exo. 19. & 3.
Leuit. 23.

Mat. 6. 17.
and 9. 15.

* Qui ieiunat
Angelorum
ritu utitur: &
dum paucissi-
mis contentus
est similitu-
dinem cum
illis assequi-
tur. Basil.
hom. 1. de
Ieiun.

Natura os
paruum &
guttur arctum
hominis dedit.

from eating the forbidden
fruit. GOD would not pro-
nounce nor write his Law
without *Fasting*, and in his
Law commands all his peo-
ple to *Fast*. So doth our Sa-
viour *Christ* teach all his *Dis-
ciples* vnder the *New Testam-
ment* likewise. By religious
Fasting a man comes neerer
the life of * *Angels*, and to do
Gods will on earth, as it is done
in heauen. Yea, *Nature* see-
meth to teach man this duty,
in giuing him a little mouth,
and a narrower throat: for,
Nature is content with a lit-
tle, *Grace* with lesse. Neyther
doth *Nature* and *Grace* agree
in any one act better, then
in this exercise of religious
Fasting: for it strengtheneth
the memory, and cleareth the
minde :

minds: illuminateth the *understanding*, and bridlerh the *affections*: mortifierh the *flesh*, and preseruerh *chastitie*: preuenteth *sickness*, and continueth *health*: it deliuereth from *evils*, and procureth all kinde of *blessings*.

By breaking this *Fast*; the *Serpent* over-threw the first *Adam*, so that hee lost *Paradise*. But by keeping a *Fast* the second *Adam* vanquished the *Serpent*, and restored vs into *Heauen*. *Fasting* was she who covered *Noah* safe in the *Arke*: whom *Intemperance* vncovered, and left starke naked in the *Vineyard*. By fasting *Lot* quenched the flame of *Sodom*, whom *drunkenness* scorched with the fire of *Incest*. Religious *Fasting*.

Quand dicitur
sunt A-
dam, in Pa-
radiso, fact,
comedit, &
etiam est.
Hierom.

ing and talking vvith GODS
made *Moses* face to shine be-
fore men : when Idolatrous
eating and drinking caused the
Israelites to appeare abhor-
minable in the light of GOD.
It rapt *Elias* in an *Angelicall*
Coach to *Heauen* : when vo-
luptuous *Ahab* was sent in a
bloudy *Chariot* to *Hell*. It
made *Herod* beleue that
Iohn Baptist should liue after
death by a blessed *resurrecti-*
on: when after an *intemperate*
life hee could promise no-
thing to himselfe, but eter-
nall death and *destruction*. O
diuine *Ordinance* of a diuine
Author!

2 Of the Time.

The holy Scripture ap-
points *no time* vnder the new
Testament to fast: but leaues
it

*Preceptum
esse Ieiunium
iudeis, quibus
autem diebus
non oporteat*

it vnto Christians owne free
choyse, *Rom. 14. 3. 1 Cor. 7. 5.*
to fast as *occasions* shall be of-
fered vnto them, *Mat. 9. 15.*

As when a man becomes an
humble and earnest suiter
vnto God for the *pardon* of
some grosse sinne committed,
or for the *preuention* of some
sinne, whereunto a man fees
himselfe by *Sathan* solicited:
or to obtaine some speciall
blessing which hee wants: or
to avert some *Iudgement*,
which a man feares, or is al-
ready fallen vpon himselfe
or others: or lastly, to sub-
due his flesh vnto his spirit,
that hee may more cheere-
fully poure forth his Soule
vnto God by prayer. Vpon
these occasions a man may
fast a ^aday or ^blonger, as his

E c 4

occasion

*ieiunare, &
quibus opor-
teat precepto
Domini vel
Apostolorum
non inuenio
definitum.
August. ad
Cassulan.
Ep. 86.*

*Indifferenter
ieiunandum,
ex arbitrio,
non ex impe-
rio noue di-
scipline, pro
temporibus &
causis vniuf-
cuiusq. Tert.
aduers.
Psychic.*

*Montanus
hereticus pri-
mus erat qui
ieiuniorum
leges pre-
scripsit. Euf.
Eccl. hist. li. 5.
cap. 18. ex
Apollon.*

^a*Leu. 23. 31.
Iosh. 7. 6.
2 Sam. 3. 35.
b Hest. 4. 16.*

occasion requires, and the *conservation* of his body, and other needfull *affayres* will permit.

3 *Of the manner of a private Fast.*

The true manner of performing a *private Fast*, consists partly in *outward*, partly in *inward* actions.

The outward Actions are to abstaine, for the time that wee fast, First, from all *worldly businesse* and labour, making our *fasting day* as it were a *Sabbath day*; *Leuit.* 23. 28. for *worldly businesse* will distract our mindes from *holy deuotion*.

Secondly, from all *manner of food*; yea, from *bread* and *water*, so farre as health will permit: That so we may
acknow-

e *Leuit.* 23.
28. 36.
Ioel 1. 14.
and 2. 15.

d *2 Sam.* 3. 35
Hecra 10. 6.
Dan 10. 3.
Ester 4. 16.
Acts 9. 9.

acknowledge our owne indig-
nity, as being vnworthy
both of *life*, & all the *meanes*
for the maintenance thereof.
2. That by afflicting the bo-
dy the soule which followeth
the *constitution* thereof, may
be the more *humbled*. 3. That
so wee may take a godly *re-
uence* vpon our selues, for
abusing our *liberty* in the vse
of Gods Creatures. 4. That
by the *hunger* of our bodier,
through want of these *earth-
ly things*, our *Soules* may
learne to hunger more ea-
gerly after *spirituall* and *he-
nely* foode. 5. To put vs in
minde that as wee abstaine
from *foode* which is *lawfull*:
so wee should much more
abstaine from *Sinne*, which
is altogether *vnlawfull*.

Ee 5 Thirdly,

e 2 Cor. 7. 11

* Quid pro-
dest vacuare
corpus ab
escis, & ani-
mans replere
peccatis?
Aug. de temp.
firm. 46.

Thirdly, from good and costly *Apparell*: that as the abuse of these pusses vs vp with *pride*; so the laying aside their lawfull use may witness our *humilitie*. And to this end in auncient times they vsed (especially in publike Fasts) to put on *Sacke-cloth*, or other *course apparell*. The equitie hereof stil remaineth; especially in *publike Fasts*, at what time to come into the Assembly vvith *starched bands*, *crisped haire*, *brave apparell*, and decked with *flow-ers* or *perfumes*, argueth a Soule that is neyther humbled before GOD, nor euer knew the true vse of so holy an exercise.

Fourthly, from the full *measure* of *ordinary sleepe*. That thou

f Exo. 33. 5. 6

g Heft. 4. 1. 2

Jonas 3. 5. 6

Ioel 1. 13.

Mat. 23. 21.

h 2 Sam. 13.

16.

Ioel 1. 13.

i eft. 4. 3.

thou maist that vway also
humble the body: and that
thy soule may watch and
pray to be prepared for the
comming of *Crist*. And if
thou vvilt breake thy sleepe
carely and late for worldly
gaine: how much more
shouldest thou doe it for the
service of God? And if *Abab*
(in imitation of the godly)
did in his fast lie in *Sacke-*
cloth to breake his sleepe by
night; what shall wee thinke
of those, vvho on a fasting
day will yeeld themselves to
sleepe in the open Church.

Fiftly, and lastly, from all
outward p^essures of our sen-
ses. So that as it was not the
*throat onely that sinnet, so
must not the throat onely
be punished: and therefore

vvee

1 Kin. 21/27.

*Si sola gula
peccauit, sola
arguetur &
sufficit: Si
vero pecca-
uerunt & mē-
bra cetera,
cū non ieiun-
ent & ipsa?
Bern. serm.
Quadrages. 3.

vve must endeavour to make our eyes (as at all times) to especially on that day to fast from *beholding vanities*: our eares from hearing *mirth* or *Musike*, but such as may moue to *mourne*: our *nose* from pleasant *smells*: our tongues from *lying, dissembling* and *slandering*: yea, the use of the *Marriage bed* must be omitted in a religious reuerence of the diuine *Mastie*. That so *nothing* may hinder our true humiliation, but that all may be *signes* that vve are *unfainedly* humbled. Thus much of the *outward* manner.

2 The *inward* manner of *Fasting* consists in two things. 1. *Repentance*. 2. *Prayer*.

Re-

Repentance hath two parts.

1. *Penitencie for sinnes past :*
2. *Amendement of life in time to come.*

μεταμέ-
λεια.

μετάνοια

This *penitency* consists in
3. things. First, an inward
insight of sinne, and *sense* of
miserie. Secondly, a *bewail-
ing* of thy vile estate. Third-
lie, an *humble* and *particular*
confession of all thy knowne
sinnes.

1. *Of the inward insight of
sinne. and sense of miserie.*

This *sense and insight* will
be effected in thee. First, by
considering thy sinnes, espe-
cially thy grosse sinnes, ac-
cording to the circumstances
of the *time* when, *place* where,
manner how, and *person* with
whom it was committed. Se-
condly, the Maiesly of God
against

against whom it was done :
and the *rather* because thou
didest such things against
him, since he became a *Fa-
ther* vnto thee, and besto-
wed so many sweet *blessings*
in bountifull manner vpon
thee. Thirdly, in confide-
ring the *curses* which G O D
hath threatned for thy sinnes:
how grieuouſly G O D hath
plagued *others* for the *same*
faults ; and how that no
 meares in heauen or earth,
could deliuer thee from be-
ing *eternally damned* for
them ; had not the *Sonne of*
 God, ſo louingly dyed for
thee. Laſtly, that if G O D
 loues thee, hee muſt *chaſten*
thee ere it be long with ſome
 grievous affliction, vnleſſe
thou doeſt *prevent* him by
ſpeedy

speedy and vnfaigned repentance. Let these and the like considerations, so *pricke* thy heart with sorrow : that *melting* for remorse within thee : it may be *dissolued* into a *fountaine of teares*, trickling downe thy mournfull cheekes. This mourning is the beginning of *true fasting*: and therefore oft times, ^{*} put for *fasting*; the *first* and *principall* part, for the whole action.

2 *Of the bewailing of thine owne estate.*

Bewailing or lamentation, is the powring out of the inward mourning of the heart, by the outward moanes of the voice, and teares of the eyes. With such filial earnestnesse and importunity in prayer, as our heauen-

^{*} Mat. 9. 13.
Can the children
mourne
then shall
they fast.
And Marke
and Luke
for mourne
haue fast.

Examples
Psa. 6. & 71.
& 38. 86-79.
& Ieremies
Lamentations
Ioel. 2. 12. 17

Ier. 31. 18.
19. 20.

Gen. 21. 17.

Iob 39. 3.
Psal. 147. 9.
Psal. 104. 21.

1 Sam. 7.
Err. 9. &
Dan. 9.
Neh. 1.

heavenly father well pleased. Nay, when it is the *fruits* of his *spirit*, and the *effects* of our *faith*, hee cannot be displeased with it. For if hee heard the *moanes* which *extremity* wrung from *Ismael* and *Hagar*; and heareth the cry of the *young Ravens*, and *roaring of Lyons*; how much rather will hee heare the *mournefull lamentation* which his *owne children* make vnto him in their *misery*?

3 *Of the humble confession of finnes.*

In this action thou must deale *plainly* with God, and acknowledge *all* thine *offences* not onely in *generall*. but also in *particular*: this hath been the manner of all Gods children in their *fasts*: First, because

because that without *Confession* thou hast no *promise* of mercy, or *forgiuennesse* of sinnes. Secondly, that so thou maiest acknowledge *G O D* to be *iust*, and thy *selfe vnrigheteous*. Thirdly, that by the *numbring* of thy sinnes, thy heart may be the *more humbled* and pulled downe. Fourthly, that it may appeare, that thou art *truely penitent*: for till *G O D* hath giuen thee grace to repent; thou wilt be *more ashamed* to *confesse* thy fault, then to *commit* thy sinne. The *plainer* thou dealest in this respect with *God*; the more *gracions* will *G O D* deal with thee, for if thou *dost acknowledge thy sinnes*, *God is faithfull and iust to forgive thee*
thy

Prou. 28. 13.
Pf. 32. 3. &c.
Psal. 51. 4.

1 Ioh. 1. 7. 9.

thy finnes: and the blond of Iesus Christ his sonne will cleanse thee from all thy finnes.

To helpe thee the better to performe these 3. parts of penitency, thou maist diligently reade such Chapters and portions of the holy Scriptures, as doe chiefly concerne thy particuler finnes: that thou maiest see Gods curse and iudgements on others for the like finnes, and bee the more humbled thy selfe.

Thus farre of the first part of Repentance, which is Penitencie.

The other Part, which is *Amendement of life*: consists, First, in deuoute Prayer. Secondly, in deuoute Actions.

The deuoute Prayer, which we make in time of fasting,
is

is either, *Deprecation of euill,*
or *crauing needefull good*
things.

ΔΕΗΟΙΣ.
ΠΡΟΞΕΥ-
ΧΗ.

Deprecation of euil is, when
thou beseechest G O D, for
Christ thy mediator sake, to
pardon vnto thee those *sins*
which thou *hast confessed,*
and to turne from thee those
Iudgements which are *due*
vnto thee for thy *sinnes.* And
as *Benbadad,* because hee
heard, *That the King of Israel*
was mercysfull, prostrated him-
selfe vnto him with a *Rope*
about his necke; so because
thou knowest that the *King*
of beauen is mercifull: cast
downe thy selfe in his pre-
sence, in all *true signes* of hu-
miliation (especially, seeing
he calleth vpon thee to come
vnto him in thy troubles)
and

1 King. 20.
31.

Psal. 52. 15.

and doubtlesse thou shalt
finde him *mercifull*.

Phil. 4. 6.

1 Tim. 5. 5.

The *Crawing* of needefull
good things, is, First, a fervent
and faithfull begging of God
to seale, by his Spirit, in thy
heart, the assurance of the
forgivencesse of all thy sins?
Secondly, to *renewe* thy
heart by the *holy Ghost*, so
that *sinne* may daily decay,
and *righteousnesse* more and
more increase in thee. Lastly,
in desiring a supply of *faith*,
patience, *chastity*, and all o-
ther graces which thou *want-
est*: and an increase of those
which God of his mercy
hath bestowed vpon thee al-
ready.

Thus farre of Prayer in
fasting.

The deuoute Actions in
fasting,

fasting, are two. First *Avoiding euill*. Secondly, *doing good*.

1 *Of avoiding euill.*

This *Abstinence from euill*, is that which is chiefly signified by thy abstinence from soude, &c. and is the chiefe end of fasting, as the *Ninivites* very well knew. *A day of fast, and not fasting from sinne the Lord abhorreth*. It is not the *vacuity* of the stomacke: but the ** puritie* of the heart that God respecteth. If therefore thou wouldest haue God to turne from thee the *euill of affliction*: thou must first turne away from thy selfe, the *euill of transgression*. And vvithout this fasting from *euill*, thy *fast* sauiours more noysome
to

*Non per Iam
ferre iniqui-
tatem, & in-
terdictu dicit.*
Isai. 1. 13.

Ion. 3. 8. 10.

** Pulchrum
est corporis
ieiunium, cū
sit animus à
vitiis ieiunans*
Hierom. ad
Celant. Ep.

14.

*Ieiuna à ma-
lis actibus
abstine à ma-
lis sermonibus
contine à co-
gitationibus
pessimis.* Cy-
ril. in I. eu.
cap. 10.

Isa. 58. 2. &c
Zach. 7. 5. 7.

* *Quid prodest tenuari corpus abstinentia, si animus intumescit superbia? Vinum non habere, & ira inebriari? Carnibus non vesci; & de ore omni esca sordidius egredi male-dictum aut mendacium.*
Maximus
Episc.

to God, then thy *breat* doth to man. This made God so often to reiect the fast of the *Iewes*. And as thou must endeavour to auoide all sinne; so especially *that sinne* where with thou hast prouoked God, either to *shake* his rod at thee, or already to *lay* his chastening hand vpon thee. And doe this with a resolution, by the assistance of Gods grace, neuer to commit those sins againe. * For vvhat shall it profit a man by *abstinence* to humble his *body*; if his *minde* swels with *pride*? Or to forbear *wine*, and strong *drinke*, and to be drunke with *wrath* and *malice*? Or to let no *flesh* goe into thy belly, when *lies*, *slanders*, and *ribauldrise* (vvhich are vvorse then any

any meate) comes out at thy mouth. To abstaine from meate, and to doe mischief, is the Devils fast, vvho doth euill, and is euer hungry.

2 Of doing good vvorkes.

The good vvorkes vvhich as a Christian thou must doe euery day, but especially, on thy fasting day: are either the vvorkes of Pietie to GOD, or the vvorkes of Charity towards thy brethren.

First, the vvorkes of Pietie to GOD, are the Practise of all the former duties, in the sincerity of a good Conscience, and in the sight of GOD.

Secondly, the vvorkes of Charity towards our brethren, are, forgiving wrongs, remitting debts to the poore that

Qui cibus abstinent & mala agunt demones imitantur, quoniam in culpa adest & cibus deest. Isidor.

** Visoratiuam tuam volare ad celum? Fac illi duas alas, ieiunium & elemosynam. Aug.*

Ita. 38. 6. &c

Isay 58.6.

Sec.

Zach. 7. 19.

10.

* Qui ieiunat
ut parcat,
non ad Dei
gloriam iei-
unat, sed
substantia
sua parcat.
Chrysostomus
Mat.

Mat. 6.

Mat. 10. 30.

31.

* Non Deo,
sed sibi ieiun-
ant qui quae
ad tempus
subtrahit, non
in opibus sub-
trahit: sed
ventri post-
modum offer-
enda custo-
dit. Gregorius
Pastor. ca. 44.

that are not vuell able to
pay: but especially in *giving*
Almes to the poore, that
vwant reliefe and sustenance.

Else wee shall * vnder pre-
tence of godlnesse, practise
miserablenesse, like those who
will pinch their owne bellies
to defraud their labouring
Seruants of their due allow-
ance. As therefore Christ
ioyned *Fasting, Prayer, and*
Almes together in *precept*:
so must thou ioyne them to-
gether, with *Cornelius*, in *pra-*
ctise. And therefore be sure
to giue at the *least* so much
to the * poore, on thy *Fast-*
ing day: as thou vvouldest
haue spent in thine *owne* *alms*,
if thou haddest not fasted
that day. And remember,
that he that soweth plenteously
shall

shall reape plentifully, and that
this is a speciall sowing day.
Let thy Fasting so^a afflict
thee, that it may refresh a
poore Christian, and reioyce
that thou hast dined and sup-
ped in another: or rather that
thou hast feasted hungry
Christ in his poore members.

In giving Almes obserue
two things: first, the Rules:
secondly, the Rewards.

1 Rules in giving of Almes,
and doing good workes.

1 They must be done in
obedience of Gods Commande-
ments. Not because wee
thinke it to be good, but be-
cause God requireth vs to do
such and such a good deed:
for such^a obedience of the wor-
ker, God preferreth before

Ff

all

2 Cor. 9. 6.
Ieiunium tu-
um te casti-
get, sed a te-
raro latifect.
Aug. ser. de
temp. 64.
Accipiat e-
suriens Chris-
tus, quod iei-
unium minus
accepit Chris-
tianos. Aug.
de temp. ser.

157
Beatus qui
ieiuniat, ut a-
lat pauperem:
imitatur e-
nim Christū,
qui animam
suam posuit
pro fratribus
suis. Cyril. in
Lewis. lib. 10.

21 Sam. 15.
22.

all *Sacrifices*, and the greatest
workes.

h Heb. 11. 6.
Rom. 14. 23.

* *Splendida
peccata.
August.*

2 They must proceede
from ^b*Faith*, else they cannot
please God: nay, without faith
the most specious workes are
but **shining sinnes*, and *Phari-
sies Almes*.

c Rom. 6. vlt.

3 Thou must not thinke
by thy good vvorkes and
Almes, to *merit Heauen*:
for in vaine had the *Sonne
of GOD* shed his *bloud*,
if *Heauen* could haue beene
purchased eyther for *Money*
or *Meate*. Thou must there-
fore seeke *Heavens possession*
by the purchase of *Christs
bloud*, not by the *merits* of
thine *owne workes*. For *eter-
nall life is the gift of GOD
through Iesus Christ*. Yet eue-
ry true Christian that be-
leeues

leeues to be saued, and hopes to come to heauen, must doe good workes (as the Apostle saith) *for necessary vses*, which are foure.

First, *that God may be glorified*: Secondly, *that thou maist shew thy selfe thankfull for thy Redemption*. Thirdly, *that thou maist make sure thine Election vnto thy selfe*. Fourthly, *that thou maist winne others*, by thy holy deuotion, to thinke the better of thy Christian profession. And for these vses wee are said to be *Gods Workemanship*, created in Christ Iesu vnto good work, and that God hath ordained vs to walke in.

4 Thou must not giue thine almes to *impudent Vagabonds*, vwho liue in wilfull

Ff 2

idle.

d 1 Cor. 10.

31.

2 Cor. 8. 19.

Phil. 1. 11.

e Luk. 1. 74.

75.

f 2 Pet. 1. 10.

g Mat. 5. 16.

Isa. 61. 9.

h Ephes. 2. 10.

idleneffe and *filthineffe*: but to the *religious* and *honest poore*, who are eyther sicke, or olde that they cannot worke: or such who vvorke, but their vvorke cannot competently maintaine them, seeke out these in the *lacke Laves*, and relieue them. But if thou meetest one that asketh an Almes for *Iesus* sake, and knowest him not to be vnworthy, deny him not: for it is better to giue vnto *tenne Counterfeits*, then to suffer *Christ* to goe, in one poore *Saint*, *unrelieued*. Looke not on the *Person*, but giue thine Almes as vnto *Christ* in the *partie*.

2 *Of the Rewards of Almes-deedes and good workes.*

1 *Almes are a speciall meanes*

meanes to moue God in mercie to turne away his ⁱ *temperall Indgements* from vs : vvhhen wee by a *true Faith*, (that sheweth it selfe by such fruits) doe returne vnto him.

ⁱ Dan. 4. 24.

2 Mercifull *Almes-givers* shall be the *Children of the Highest* : and be like G O D their *Father*, who is the ^l *Father of Mercies*. They shall be his ^m *Stewards* to dispose his goods ; his *Hands*, to distribute his *Almes* : and if it be so great an honour to be the *Kings Almuer* ? how much greater is it to be the *God of heauens Almes-giver* ?

^k Luk. 6. 35.
36.

^l 2 Cor. 1. 3.

^m Luk. 16. 1.

3 When all this *World* shall forsake vs. then onely good *Workes* and good *Angels* shall accompany vs : the one to ⁿ *receiue* their *reward*,

ⁿ Apo. 14. 13

the other to *deliuer* their
charge.

o Luk. 16. 23.

Pfal. 91. 11.

Heb. 1. 14.

p 1 Tim. 6. 19.

4 Liberalitie in Almes
 deedes is our *P surest founda-*
tion in this life, that *wee shall*
obtaine in eternall life a libe-
 ral reward through the *Mer-*
cy and *Merits* of Christ.

7 Mat. 25.

Lastly, by Almes deedes
 wee feede and relieue Christ
 in his *Members*: and *Christ*
 at the *last day* will acknow-
 ledge our *love*, and reward vs
 in his *Mercy*: and then it
 shall appeare that what vvee
 gaue to the poore, vvas not
 lost, but *lent vnto the Lord*.
 What greater motives can a
 Christian wish, to excite him
 to be a liberall Almes-giuer?
 Thus farre of the *Manner*
 of Fasting: Now follow the
Ends.

r Pro. 19. 17.

3 *Of the Ends of Fasting.*

The true ends of *Fasting*, are not to *merit* Gods fauour or eternall life (for that we haue onely of the gift of God through *Christ*.) Nor to place *Religion* in bodily abstinence (for fasting in it selfe, is not the worship of God, but an helpe to further vs the better to worship God.) But the true ends of fasting are three:

First, to *subdue* our flesh to the Spirit: but not so to weaken our bodies, as that wee are made vnfit to doe the necessarie duties of our calling. *A good man* (saith *Salomon*) *is mercifull to his beast*, *Prou.* 12. 10. much more to his owne body.

Secondly, that we may more deuouly contemplate Gods

F f 4

holy

1 Efd. 3. 21.
1 Cor. 9. 17.
1 Tim. 5. 23

*Ieiunium o-
rationem ro-
borat, oratio
sanctificat
Ieiunium
Bern. ser. de
Jeiuu.
u Ioel. 1. 17.
Nehem. 4.
Luke 2. 37.
1 Cor. 7. 5.*

x Ioel 2. 13.
19.
1 Cor. 11.

holy Will, and seruently
"poure forth our soules vn-
to him by prayer: for as
there are some kinde of *Di-
nells*, so there are also some
kinde of *sinnes*, which cannot
be subdued but by *Fasting*,
ioyned vnto prayer, *Mat.*
17. 22.

Thirdly, that by our *se-
rious humiliation*, and *iudging*
of our selues; we may escape
the *Iudgement of the Lord*;
not for the *merit* of our fast-
ing (which is none) but for
the *Mercy* of God, who hath
promised to remoue his
iudgements from vs: vwhen
wee by *Fasting*, doe vnfa-
inedly humble our selues vn-
to him. And indeede no
Childe of God euer *conscio-
nably* vsed this holy *exercise*,
but.

but in the end hee obtained his request at the hand of G O D, both in receiving graces, which hee wanted, as appears in the examples of ^y *Annah*, ^z *Iehosaphat*, ^a *Nehemiah*, ^b *Daniel*, ^c *Esdra*, ^d *Hester* : as also in turning away Iudgements threatned, or fallen vpon him : as may be seene in the examples of the ^e *Israhelites*, the ^f *Nininites*, ^g *Rehoboam*, ^h *Achab*, ⁱ *Ezechia*, ^k *Manasses*. Hee who gaue his deare Sonne from heauen to the death, to ransom vs when wee were his *Enemies* : thinks nothing too deere on Earth, to bestow vpon vs, vwhen vve humble our selues, being made his reconciled *Friends* and *Children*.

F f c

Thus

^y 1 Sam. 7.
^z 2 Chro. 20
^a Nehem. 1.
^b Dan 9.
^c Esdr. 8. 23.
^d Hest. 9.

^e 1 Sam 7. 6.
^f Ionah. 3.
^g 2 Chroa.
12. 5. 7. 8. c.
^h 1 King. 21.
ⁱ 2 Chroa.
32. 26.
^k 2 Cor. 33.
18. 19.

Thus farre of the *private Fast.*

2 Of the publique Fast.

1 Ionah 3.7.
2 Chro. 20.3
 Ezra 8.21.

61 Sam. 7.5.6
 Ioel 2.15.
2 Chron. 20
 Ionah. 3.
 Hest. 4.

A *Publike Fast* is, when by the ^a authoritie of the *Magistrate*, eyther the *whole Church*, within his dominion, or some *speciall congregation* (whom it concerneth) doe assemble themselves together, to performe the fore-mentioned *duties* of *Humiliation*, eyther for the ^b *removing* of some publique calamitie, threatned or already inflicted vpon them, as the *sword*, *invasion*, *famine*, *pestilence*, or other fearefull sicknesse: or else for the *obtaining* of some *publique blessing*, for the good of the Church,

Church, as to *crave the assistance of his holy Spirit*, in the *election and ordination* of fit and able *Pastors, &c.* or, for the *tryall of truth*, and *execution of Iustice* in matters of difficultie and great importance, &c.

c Exod. 19.
Esd. 8.
Acts 1. & 13
& 14.

When any euill is to be remoued, the *d Pastors* are to lay open vnto the people, by the euidence of *Gods Word*, the *sinnes* which were the *speciall causes* of that calamitie: *call vpon* them to repent, and *publish vnto* them the *mercies* of God in *Christ*, vpon their *Repentance*. The people must heare the voice of *Gods Messengers* with hartie *sorrow* for their *sinnes*; earnestly *begge Pardon* in *Christ*, and promise vnfeined amendment

d Ioc. 1. 14.
Nehem. 3.

amendment of their life. When any *blessing* is to be obtained, the *Pastors* must lay open to the people the *necessitie* of that blessing, and the *goodnesse* of GOD, vvhoe giueth such *graces* for the good of men. The *People* must *deuotely* pray vnto GOD, for bestowing of that *Grace* , and that hee would bleise his owne *meanes* , to his owne *glory* , and the good of his *Church* . And when the holy Exercise is done, let euery Christian haue a special care, according to his *abilitie* , to remember the poore. And whosoever (when iust occasion is offered) vseth not this holy exercise of Fasting, hee may iustly suspect, that his heart neuer yet felt the power

Elia. 58. 7. 10
 2 Cor. 9. 7.
 Gal. 2. 10.

power of true Christianitie.

So much of *Fasting*. Now followeth the exercise of holy *feasting*.

2 *Of the Practise of Piety in holy Feasting.*

HOLY *Feasting* is a solemne thankesgiuing (appointed by authority) to be rendred vnto God on some speciall day, for some extraordinary blessings, or deliuerances receiued. Such among the *Jewes*, was the *Feast of the Passeouer*, to remember to praise God for their deliuerance out of *Egypt*s bondage : or the *feast of Purim*, to giue thanks for their deliuerance from *Hamans conspiracie*. Such among

Exod. 12. &
35.

Heb. 9. 19.
22.

mong vs are the 5. of *August*, to praise God for deli-
uering our *gracious King*,
from the *blowdy conspiracy* of
the *Traiterous Gowries*. And
the 5. of *November*, to praise
God for the deliuerance of
the *King and the whole State*,
from the *Papish Gunpowder*
Treason. Such feasts are to
be celebrated by a publike
rehearfall of those speciall
benefits, by *spirituall Psalmes*,
and *daunces*, by *mutuall fea-*
sting, and *sending presents* eue-
ry man to his neighbour, and
by *giving almes* to the poore.

But forasmuch as the be-
nefit of our *Redemption* was
the greatest that man needed
from God; or that God euer
bestowed vpon man: and
that the *Lords Supper* is left
by

by our Redeemer as the chiefeft memoriall of our Redemption: euery Christian should account this *holy Supper* his cheefest and ioyfullest feast in this world. And seeing that as it ministreth to worthy partakers the greatest assurance which they haue of their *saluation*: so it pulleth temporall Iudgements on the bodies, and (without Repentance) eternall damnation on the soules of them who receiue it unworthly. Let vs see how a Christian may best fit himselfe, to be a due partaker of so holy a feast, and to be a worthy guest at so sacred a Supper.

Meditation:

*Meditations concerning the
due manner of practising
Piety, in receiving the
holy Supper of the
Lord.*

2 Theſ. 1. 11.
Col. 1. 12.
Luk. 20. 35.
Apo. 3. 4.

THough no man living
is of himself worthy to be
a gueſt at ſo holy a banquet;
yet it pleaſeth G O D of his
grace to acc. pt him for a
worthy receiver, who endea-
uoureth to receiue that ho-
ly myſtery, with that compe-
tent meaſure of reuerence
that he hath preſcribed in his
word.

He that would receiue this
holy Sacrament with due
reuerence muſt conſcionably
performe 3. ſorts of duties.
Firſt, *choſe which are to be done
before*

before he receiveth. Secondly, those that are to be done in the receiving. Thirdly, those that are to be done after that hee hath received the Sacrament. The first is called, Preparation, the second, Meditation, the third, Action or Practice.

I Of Preparation.

That a Christian ought necessarily to prepare himselfe before he presume to be a partaker of the holy Communion, may evidently appeare by 5. reasons.

First, because it is Gods commandement. For if hee commanded vnder the paine of death that none vncircumcised should eate the paschall Lambe : nor any circumcised vnder 40 daies
prepara-

Exo. 12.48.
Exod. 12.6.

preparation : how much greater preparation doth hee require, of him that comes to receiue the Sacrament of his *body and blood*, which as it *succedeth*, so doth it exceed by many degrees the Sacrament of the *Passouer*.

Ioh. 13. 5.

Secondly, because the *example* of Christ teacheth vs so much: for he *washed* his Disciples *feet* before hee admitted them to eate of his *Supper*. Signifying how thou shouldest lay aside, all *unpurenesse of heart* and *uncleannesse of life*, and be furnished with *humility* and *charity*, before thou presumest to taste of his holy *Supper*.

1 Cor. 11. 28

Thirdly, because it is the counsell of the holy Ghost. *Let every man examine himselfe*

selfe, and so let him eate, &c.
And if a man when he is to
eate with an *earthly Prince,*
must consider diligently, what
is before him; and put a knife
to his throat, rather then com-
mit any rudenesse. How much
more oughtest thou to pre-
pare thy soule, that thou
maiest behaue thy selfe with
all feare and reuerence when
thou art to feast at the holy
Table of the *Prince of Prin-*
ces?

Pro. 23. 1. 2.

Fourthly, because it hath
beene euer the practise of all
Gods Saints, to vse holy pre-
paration, before they would
meddle with *diuine Mysteries.*
Dauid would not goe neere
to Gods Altar, till he had first
washed his handes in innocency.
Much lesse shouldest thou
without

Psal. 26. 6.

1 Sam. 21. 4.

Exod. 3. 5.
Iosh. 5. 15.

without due preparation, approach to the *Lords Table*? *Achimelech* would not giue, nor *David* and his men would not eate the *shew-bread* but on condition that their *vessels were holy*; how much lesse shouldst thou presume to eate the *Lords bread*, or rather the *bread which is the Lord*, vnlesse the vessell of thy heart bee first clensed by repentance? And if the Lord required *Ioshuah* (as he had done *Moses* before) to put off his *shoes*, in reuerence of his holinesse, who was present in that place, where hee appeared, with a sword in his hand, for the destruction of his enemies; how much rather shouldst thou put off all the affections of

of thine earthly conuersation, when thou comdest neere that place where *Christ* appeareth to the eye of thy faith, with wounds in his hands and side, for the redemption of his friends? And for this cause it is said, *That the Lambes wife hath made her selfe ready for his mariage.* Prepare therefore thy selfe, if thou wilt in this life be betrothed vnto *Christ* by Sacramentall grace: or in heauen married vnto him by eternall glory.

Apoc 19.7.

Fifthly, because that God hath euer smitten with fearefull iudgements, those who haue presumed to vse his holy ordinances without due feare and preparation. God set a flaming sword in a Cherubins

Gen. 3. 24.

1 Sam. 6.

1 Sam. 21.

2 Chr. 26. 18
&c.2 Chr. 30. 18
&c.

rubins hand, to smite our first Parents being defiled with sinne, if they should attempt to goe into *Paradise* to eat the Sacrament of the *tree of life*. Feare thou therefore to be smitten with the sword of Gods vengeance. If thou presumest to goe to the *Church* with an vnpenitent heart, to eat the Sacrament of the *Lord of life*. God smote 50000. of the *Benishemites* for looking irreuerently into his Arke, and kild *Vzza* with sudden death, for but *rash touching* of the Arke, and smote *Vziab* with a *Leapry* for meddling with the Priests office, which pertained not vnto him. The feare of such a stroake made *Ezechias* so earnestly to pray vnto God, that

that he would not smite the people that wanted *time to prepare themselves as they should to eat the Pasche*, and it is said, that the Lord heard *Ezechias*, and rebuked the people, intimating that had it not beene for *Ezechias* prayer, the Lord had smitten the people for their want of due preparation. And the man vvho came to the *Marriage-feast*, without his *wedding-garment*, or examining of himselfe, vvvas examined of another, and thereupon bound hand and foote and cast into utter darknesse, *Mat. 22. 12.* And Saint Paul tels the *Corinthians*, that for vvant of this preparation in examining and iudging themselves, before they did eat the Lords Supper,

God

1 Cor. 11. 29

1 Cor. 11. 29

1 Cor. 11. 29

Vers. 27.

God had sent that fearefull
 sicknesse among them wher-
 of *some were then sicke, others*
wreake, and many false asleepe,
 that is, taken away by tem-
 porall death. Insomuch that
 the *Apostle* saith; that every
 vnworthy receiuer *eates his*
owne Iudgement, temporall
 if he repents, eternall if he re-
 pents not: and that in so hai-
 nous a measure, as if he *were*
guilty of the very body and
blood of the Lord, whereof
 this Sacrament is a holy
 signe and seale. And Princes
 punish the indignity offered
 to their *great seale*, in as deep
 a measure as that which is
 done to their *owne Persons*
 whom it representeth: and
 how hainous the guiltinesse
 of *Christs blood* is, may ap-
 peare

peare by the misery of the
Jewes ever since they wished
his blood to be on them and
their Children. But then
thou wilt say. It were safer
to abstaine from comming
at all to the holy Commu-
nion. Not so; for God hath
threatned to punish the wil-
ful neglect of his sacraments,
with eternal damnation both
of body and soule. And it
is the Commaundement of
Christ; Take, eate, doe this in
remembrance of mee : and he
vwill haue his Commande-
ment vnder the penaltie of
his Curse. obeyed. And see-
ing that this Sacrament was
the greatest token of Christs
loue, which hee left at his
end to his friends, whom he
loved to the *end* : Therefore

Mat. 27. 25.

Numb. 9. 13.

Heb. 2. 3.

Mat. 26.

1 Cor. 11.

Iohn 13. 1.

Heb. 10. 28.

29.

Apoc. 19. 9.

*Efficacia Eu-
charistie non
aqualiter se
habet, quoad
omnes fideles,
sed pro ratio-
ne fidei com-
municans.
Origen.*

the neglect and contempt of this Sacrament, must argue the contempt and neglect of his loue and bloud-shedding, then which no sinne in Gods account can seeme more hainous. Nothing hinders vvhy thou must not come freely to the Lords Table; but because thou hadst rather want the loue of God, then leaue thy filthy sinnes. Oh come, but come a guest prepared for the Lords Table; seeing they are *blessed, who are called to the Lambes Supper.* O come, but come prepared; because the efficacie of this Sacrament is receiued according to the proportion of the Faith of the Receiuer.

This preparation consists
in

in the serious consideration of three things : first, of the *Worthinesse* of the *Sacrament*, which is tearmed to *discerne the Lords Body*: secondly, of thine owne *Unworthinesse*, vvhich is to *iudge thy selfe*: thirdly, of the *meanes*, whereby thou maist become a *worthy Receiver*, called *communication of the Lords body*.

I Of the worthinesse of the
Sacrament.

THE worthinesse of this Sacrament is considered three vvayes : first, by the *Maiestie* of the *Author* ordaining : secondly, by the *Preciousnesse* of the *Parts* whereof it consisteth : thirdly, by the *Excellencie* of the

- *Ends* for which it vvas ordained.

1 *Of the Author of the Sacrament.*

The *Author* was not any *Saint* or *Angell*, but our *Lord Iesus* the eternall Sonne of God: for it pertainteth to Christ onely, vnder the New Testament. to institute a Sacrament, because hee onely can promise and performe the grace that it signifieth. And we are charged to *heare no voyce but his* in the church. How sacred should vvee esteeme the *Ordinance* that proceedeth from so diuine an *Author*!

* Mat. 17. 5.

2 *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three: first, the

the *Earthly signes* signifying:
secondly, the *diuine Word*
sanctifying: thirdly, the *bea-
menly graces* signified.

First, the *earthly Signes* are
a *Bread and Wine*, in number
two, but one in vse.

Secondly, the *diuine Word*,
is the word of *Christs Instit-
ution*, pronounced with prai-
ers and blessings, by a *law-
full Minister*. The Bread
and Wine without the word
are nothing but as they were
before, but when the Word
commerth to those *Elements*,
then they are made a Sacra-
ment, and GOD is present
with his owne ordinance, and
ready to performe whatso-
euer hee doth promise. The
diuine wordes of blessing
doe not *change* or *annihilate*

41 Cor. 11.
23. &c.
Prou. 9. 5.

6 Heb. 5. 4.
Num. 16. 40.
1 Cor. 10. 16

Eucharistia
Sacramentū
non de aliis il-
mentis, quam
presidentibus
sumamus,
Tert. lib. de
Cera, cap. 3.

* *Quæ est à terra panis percipiens vocationem Domini, non iam consuetus panis est, sed Eucharistia, ex duabus rebus constans, terrenâ & celesti. Iren. lib. 4. cap. 30.*

Per Sacramentum corporis & sanguinis Domini diuine officium confortetur natura, & tamen esse non desinit substantia vel natura panis & vini. Gelasius corp. Eutic.

the * *substance* of the *bread* and *wine* : (for if their substance did not remaine, it could be no Sacrament :) but it changeth them in *vse* and in *name*. For, that which was before but *common* bread and wine to nourish mens *Bodies*, is after the *blessing* destinated to an holy *vse*, for the *feeding* of the *Soules* of *Christians*; and where before they were called but *Bread* and *Wine* ; they are now called by the name of those *holy things* which they signifie, *The body and blood of Christ*, the better to draw our minds from those outward Elements to the heavenly graces, vvhich by the sight of our bodies they represent to the spiritual eyes of our faith.

Neyther

Neyther did CHRIST direct these wordes, *This is my Body, this is my Bloud*, to the Bread and Wine, but to his Disciples, as appears by the vvordes going before; *Take yee, eate yee*. Neyther is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a Sacramentall Metonymie. And Marke notes plainly, that the wordes, *This is my Bloud*, &c. was not pronounced by our Saviour till after that all his Disciples had drunken of the Cup. *Mar.* 14. 23. 24. And afterwards in respect of the naturall substance thereof, hee calls that *the fruit of the vine*, which in respect of the spirituall signification thereof, he had

Christus visibilia symbola corporis & sanguinis appellatione honorauit, non naturam mutans, sed gratiam naturae adueniunt.
Theodoret.
Dialog. 1.

before tearmed *his Bloud*,
verse 25. After the manner of
 tearming all Sacraments.
 And Christ bids vs, not to
 MAKE *him*, but to *doe this*
in remembrance of him, and
 hee bids vs eat, *not simply his*
body, but his *body as it was*
then broken, and his *bloud*
shed: which Saint Paul ex-
 pounds to be but the Com-
 munion of Christs body, and
 the ^c communion of his bloud,
 that is, an effectuell pledge
 that vve are partakers of
 Christ, and of all the merits
 of his body and bloud. And
 by the frequent vse of this
 Communion, Paul will haue
 vs to ^d make a shew of the
 Lords death till he come^e from
 heaven: and till vve, as ^f Ea-
 gles, shall be caught vp into
 the

e 1 Cor 10.
 16.

d 1 Cor. 11.
 26.
 e Acts 3. 21.
 Acts 1. 11.
 Heb. 8. 21.
 f Mat. 24. 27
 28.

the 3^d Ayre to meete him who
is the blessed *Sacrament* and
life of our soules.

2^d 1st Thes. 4.
17.

Thirdly, *the spiritual*
graces are likewise two, *the*
Body of Christ, as it was (with
the feeling of Gods anger
due to vs) *crucified*: and *his*
blood as it was (in the like sort)
shed for the remission of our
sinnes. They are also in num-
ber two, but in use one, *viz.*
whole Christ, with all his be-
nefits offered to all, and gi-
uen indeede to the faithfull.
These are the three internall
parts of this blessed Sacra-
ment, the *Signe*, the *Word*,
and the *Grace*. The *Signe*
without this *Word*, or this
Word without the *Signe*, can
doe nothing: and both con-
ioyned are vnprofitable with-

Gg 5

out

out the *Grace* signified: but all three concurring make an effectuall Sacrament to a *worthy* Receiuer. Some receiue the *outward* signewithout the *spirituall* grace, as *Judas*, who (as *Austen* saith) receiued *the bread of the Lord*, but not *the Bread which was the Lord*. Some receiue the *spirituall* grace without the *outward* signe as the *Saint-Theefe* on the Crosse, and innumerable of the faithfull, who dying desire it, but cannot receiue it through some externall impediments: but the *worthy* Receiuers to their comfort receiue *both* in the *Lords Supper*.

Christ chose *Bread* and *Wine*, (rather then any other Elements) to be the outward signes

signes in this blessed Sacrament : first, because they are easiest for all sorts to attaine vnto : secondly, to teach vs, that as mans *temporall life* is chiefly nourished by *bread*, and cherished by *wine* : so are our soules by his *body* and *bloud* sustained and quickened vnto eternall life. Hee appointed Wine vwith the Bread, to be the outward signe in this Sacrament, to teach vs : first, that as the perfect nourishment of mans Body consists both of *meate* and *drinke* : so Christ is vnto our soules not in *part* but in *perfection* both saluation and nourishment : secondly, that by seeing the Sacramentall Wine apart from the Bread, wee should remember how
all

*David calls
Bread the
strength of
mans heart,
Psal. 104. 15.
Isay, the stay
of bread,
Chap. 3. 1.
Ezechiel, the
statte of
bread.
Chap. 4. 16.
Homer,
μῆλος
ἀνδρῶν.

all his *precious blood* was spild
out of his blessed body for
the *remission of our sinnes*.
The outward Signes the Pa-
stor gives in the Church, and
thou dost eate vvith the
mouth of thy body : the
spirituall grace Christ reach-
eth from Heaven, and thou
must eate it with the mouth
of thy Faith.

3 *Of the Ends for which this
holy Sacrament was ordai-
ned.*

The excellent and admi-
rable *Ends* or fruits, for
vvhich this blessed Sacra-
ment vvas ordayned, are
seauen.

*Of the first end of the Lords
Supper.*

1 To keepe Christians in
a continuall *a remembrance*
of

a Mat. 26. 26

1 Cor. 11. 26

of that propitiatory sacrifice, which Christ once for all offered by his death vpon the crosse to reconcile vs vnto God. *Do this* (saith Christ) *in remembrance of me.* And (saith the Apostle) *As oft as yee shall eat this bread, and drinke this cup, yee doe shew the Lords death, till hee come.* And he saith, that (by this Sacrament, and the preaching of the word) *Iesus Christ was so euidently set forth before the eyes of the Galathians as if he had bene crucified among them.* For the whole action representeth Christs death: the breaking of the bread blessed, the crucifying of his blessed body, and the pouring forth of the sanctified wine, the shedding of his holy bloud

1 Cor. 11. 26

Gal. 3. 1.

Heb. 9. 26.

& 10. 12.

& 1. 3.

Quotidie nobis
Christus
crucifigitur.

Aug. in Pla.

95.

* ΜΕΤΩΥΟΥ

ΜΙΝΩΣ.

a *Incrementum*
sacrificium.

If it be vn-
bloudy, be-
cause it is
voide of
bloud, the is
it not Chrs.
naturall bo-
dy: If be-
cause it is
offred with-
out shed-
ding of
bloud, then
is it not a-
unleable
for the re-
mission of
sinnes.

Heb. 9. 22.

bloud. Christ was once in
himselfe *really* offered: but
as oft as this Sacrament is ce-
lebrated: so oft is hee spiri-
tually offered by the faithful.

Hence the Lords Supper
is called a *propitiatorie sacri-
fice*, not properly and really, but
* *figuratively*, because it is a
memoriall of that propitia-
tory Sacrifice, which Christ
offered vpon the Crosse. And
to distinguish it from that
reall sacrifice, the Fathers
call it the *vnbloudy Sacri-
fice*. It is also called the *Eu-
charist*, because that the
Church in this action offe-
reth vnto God the *sacrifice*
of praise and thanksgiving
for her redemption, effe-
cted by the true and onely
expiatory sacrifice of Christ
vpon

vpon the Crosse. If the light of *Moabs King*, sacrificing on his walles his owne sonne to moue his gods to rescue his life, 2 *King.* 3.27. moued the assailing Kings to such pittie, that they ceast their assaule, and raised their siege; how should the spirituall sight of *God the Father*, sacrificing on the Crosse his onely begotten sonne, to saue thy soule, moue thee to loue *God thy Redeemer*: and to leaue sinne that could not in iustice be expiated by any meaner rancome?

Of the second end of the

Lords Supper.

2 To confirme our faith, for God by this Sacrament doth signifie and scale vnto vs from heauen, that according

Christo cum patre & spir. San. To sacrificiu panis & vini in fide & charitate, sancta Ecclesia Catholica offerre non cessat. Aug. de fid. ad Pet. diac. cap. 19.

Cum frangitur hostia dñi sanguis de calice in ora fidelium funditur quid aliud quam Dominici corporis in cruce immolatio eiusque sanguinis de latere effusio designatur?

Can. dist. 2. de consecr. cap. cū frangitur. 37.

Rom. 4. 11.

Mat. 26. 28.

1 Cor. 11. 25

Judg. 13. 23.

ding to the promise and new
 couenant which he hath
 made in *Christ*, he will truely
 receiue into his grace and
 mercy all penitent beleeuers
 who duely receiue this holy
 Sacrament: and that for the
merits of the death and passion
of Christ, hee will as verily
 forgietheir all their sinnes:
 as they are made partakers
 of this Sacrament. In this
 respect the holy Sacrament
 is called, *the seale of the new*
Couenant and remission of sins.
 In our greatest doubts, wee
 may therefore, receiuing this
 Sacrament, vndoubtedly say
 with *Sampsons* mother, *If the*
Lord would kill vs, hee would
not haue receiued a burnt offer-
ing and a meat-offering at our
hands, neither would he haue
shewed

shewed all these things, nor would at this time haue told vs such things as these.

Of the 3. ende of the
Lords Supper.

3 To bee a pledge and
symbole of the most neere
& effectuall communion which
Christians haue with Christ.
The cuppe of blessing which we
blesse, is it not the communion
of the blood of Christ? The
bread which we breake, is it not
the communion of the body of
Christ? that is, a most effe-
ctuall signe and pledge of
our Communion with Christ.
This vnion is called, *abiding*
in vs, *ioyning to the Lord*, *dwel-*
ling in our hearts: and set
forth in the holy Scriptures,
by diuers Similes. First of the
Vine and branches, Second-
ly,

1 Cor. 10. 16

Ioh. 14. 16.

23.

1 Cor. 1. 17.

ΚΟΛΛΗΣΙΣ.

Eph. 3. 17.

καὶ τὸ μέ-

ος.

Ioh. 15. 5.

Eph. 6.

συνωμα

Eph. 6. 35.
 Col. 1. 18.
 Rom. 12. 4. 5
 Eph. 2. 19.
 20.
 1 Cor. 10. 17
 Eph. 5. 31. 32
 Apo. 21. 2.

ly, of the head and body. Thirdly, of the foundation and building. Fourthly, of one Loafe conſeſted of many graines. Fiſtly, of the matrimoniall vnion twixt man and wife, and ſuch like. And it is threefold betwixt Chriſt and Chriſtians. The firſt is *naturall*, betwixt our *humane nature*, and *Chriſts diuine nature* in the perſon of the vvord. The ſecond is *mysticall*, betwixt our perſons *abſent* from the Lord, and the perſon of Chriſt *God and Man*, into one *mysticall* body. The third is *celeſtiall*, betwixt our perſons *preſent* with the Lord, and the perſon of Chriſt in a *body glorified*; theſe three coniuncti-
 ons depend each vpon o-
 ther

ther. For had not our nature
beene first *hypostatically* vni-
ted to the nature of G O D
in the second person ; wee
could neuer haue been vni-
ted to Christ in a *mysticall*
body. And if wee be not in
this life (though absent) vni-
ted to Christ by a *mysticall*
vnion ; wee shall neuer haue
communion of glory with
him in his *heavenly presence*.
The *mysticall communion*
(chiefly heere meant) is
wrought betwixt Christ and
vs by the *Spirit* of Christ ap-
prehending vs, and by our
faith (stirred vp by the same
spirit) *apprehending Christ a-*
gain. Both which, *Saint*
Paul doth most liuely ex-
presse, *I follow after, If that*
I may apprehend that for
which

Phil. 3. 12.

which also I am apprehended of Christ Iesus. How can hee fall away that holdeth, and is so firmly holden? This vnion he shall best vnderstand in his *minde*, who doth most feele it in his *heart*. But of all other times this vnion is best felt and most confirmed; when wee doe duely receiue the *Lords Supper*. For then we shall sensibly feele our hearts knit vnto Christ, and the *desires of our soules* drawn by *faith* and the *holy Ghost*, as by the *cordes of lone*, neerer and neerer to his holinesse.

From this *Communion with Christ* there followeth to the faithfull many vnspeakeable benefits.

As first, Christ rooke by *imputation* al their sinnes and guilti-

2 Cor. 5. 21.
Rom. 4. 25.
1 Pet. 2. 24.
Phil. 3. 9.

guiltinelle vpon him to satisfie *Gods iustice* for them: and he freely giues, by *imputation*, vnto vs all, his righteousness in this life, and all his *right* vnto eternall life when this is ended. And counteth all the *good* or *ill* that is done vnto vs, as done vnto his *owne person*.

Mat. 25. 35.
Act. 9. 4.
Mat. 25. 45.
Zach. 2. 8.

Secondly, their floweth from *Christs nature* into *our nature*, vnited to him, the *liuely spirit*, and *breath of grace*, which renueth vs to a spirituall life, and so sanctifieth our *mindes*, *wils*, and *affections*, that wee dayly growe more, and more conformable to the *Image of Christ*.

Eph. 4. 23. 24.
Rom. 8. 29.

Thirdly, hee bestoweth vpon them all *sauiug graces*, necessary

2 Cor. 3. 18.

Ioh. 15. 5.

Ioh. 1. 16.

2 Cor. 8. 1. 4

6. 7. 19.

necessary to attaine eternall life, as the *sense of Gods love*, the *assurance of our election*, with *regeneration, iustification*, and *grace to doe good workes*, till we come to live with him in his heauenly kingdome. This should teach all true Christians to keepe themselves as the *undesiled members* of Christs holy body, and to beware of all *uncleanesse and filthynesse*, knowing that they live in Christ, or rather that *Christ liueth in them*. From this *union* with Christ, (sealed vnto vs by the *Lords Supper*) Saint Paul draweth arguments to withdraw the *Corinthians* from the pollution both of *Idolatry* 1 Cor. 10. 16. and *Adultery*. 1 Cor. 16. 15. 16. &c.

Lastly

Lastly, from the former Communion twixt *Christ and Christians*, there flowes an other communion twixt *Christians among themselves*. Which is also liuely represented by the Sacrament of the *Lords Supper* : in that the whole Church being many, doe all communicate of one bread, in that holy action. *We being many are one bread and one body*: for wee are all partakers of that one bread; that, as the bread which we eate in the Sacrament is but one though it be confected of many graines; so all the faithfull, though they be many, yet are they but one mysticall body, vnder one head, which is Christ. Our Sauour praied 5. times in that prayer

1 Cor. 10. 17

Ioh. 17. 21.
21. 22. 23. 26

2 Cor. 4. 13.

Eph. 4. 5.

er which hee made after his last Supper, that his Disciples might bee one : to teach vs at once, how much this vni-ty pleaseth him. This vnion betwixt the faithfull, is so *ample*, that no distance of place can part it ; so *strong* that death cannot dissolve it; so *durable*, that time cannot weare it out ; so *effectual*, that it breeds a feruent loue betwixt those who neuer saw one anothers face. And this *coniunction* of *Soules*, is termed the *Communion* of *Saints*, which Christs effecteth by 7. speciall meanes. First, by gouerning them all by one and the same *holy Spirit*. Secondly, by enduing them all with one and the same *faith*. Thirdly, by shed-
ding

ding abroad his owne ^a love
into all their hearts. Fifthly,
by ^b regenerating them all
by one and the same Bap-
tisme. Sixthly, by ^c nourish-
ing them all with one and
the same spirituall foode.
Seauenthly, by being one
^d quickning Head, of that
one Body of his Church,
vvhich hee reconciled to
God ~~was the~~ body of his flesh.
Hence it was that the mul-
titude of Beleevers in the
Primitive Church were
of one heart, and of one sole,
in truth, affection, and com-
passion. And this should teach
Christians to love one ano-
ther, seeing they are all mem-
bers of the same holy and
mysticall body, vvhich of
Christ is Head. And there-
fore

^a Rom. 5. 5.

^b Tit. 3. 5.
Ephe. 4. 5.

^c 1 Cor. 10.
17.
1 Cor. 11. 33

^d Col. 1. 18.
and 22.

^e Act. 4. 32.

fore they should haue all a *Christian Sympathie*, and *fellow-feeling*, to reioyce one in anothers ioy, to condole one in anothers griefe, to beare vvith one anothers infirmitie, and mutually to *relieme* one anothers wants.

Of the fourth end of the Lords Supper.

4. To feede the Soules of the faithfull in the assured hope of life cuerlasting: for this Sacrament is a Signe and pledge vnto as many as shall receiue the same according to Christs Institution, that hee vvill according to his promise, by the vertue of his crucified body and blood as verily feede our soules to liue eternall, as our bodies are by Bread
and

and Wine nourished to this temporall life. And to this end Christ in the action of the Sacrament, *really giueth* his very *body and blond* to euery faithfull Receiuer. Therefore the Sacrament is called the *Communion of the Body and Blond of the Lord*. And communication is not of things absent but present: neyther were it the Lords Supper, if the Lords Body and Bloud vvere not there. Christ is verily present in the Sacrament, by a *double v-nion*: vvhreeof the first is *spirituall*, twixt Christ and the *worthy* Receiuer: the second is *Sacramentall*, twixt the *body and blond* of Christ, and the *outward Signes* in the Sacrament. The former is

Hh 2 wrought

1 Cor. 10. 16

* Hæc (S.
corpus & san-
guis Domini)
accepta atq;
hauriunt, id ef-
ficiunt, ut &
nos in Christo,
& Christus in
nobis sit. Hil.
lib. 8 de Trin.

Iam corpus
Christi meo
corpore soci-
tatem est, &
sanguis eius
meas ornabit
genas. B. Ag-
nensis doct. a-
pud Ambros.

wrought by meanes that the
same holy Spirit dwelling in
Christ and in the *Faithfull*,
* incorporateth the Faith-
full, as Members, vnto Christ
their Head, and so makes
them one vvith Christ, and
pertakers of *all the Graces*,
Life, *Holineffe*, and *eternall*
Glory, vvhich is in him: as
sure and as verily as they
heare the *wordes of the pro-*
mise, and are partakers of
the outward Signes of the
holy Sacrament. Hence it is
that the vvill of Christ, is a
true Christians vvill: and
the Christians life is Christ
vvho liueth in him, *Gal. 2.*
20. If you looke to the
things that are vnited; this
Vnion is *essentiall*: If to the
Truth of this Vnion; it is
reall.

reall. If to the *manner* how it is wrought, it is *spirituall*. It is not our Faith, that makes the Body and Bloud of Christ to be present: but the *Spirit* of Christ dwelling in him and vs. Our *Faith* doth but *receiue* and *apply* vnto our Soules those heauenly graces which are offered in the Sacrament.

The other, being the *Sacramentall Union*, is not a *Physicall* or *locall*, but a *spirituall* coniunction of the earthly Signes, vvhich are Bread and Wine, vvith the heauenly Graces, which are the *Body and Bloud of Christ* in the act of receiuing: as if by a *mutuall relation*, they vv ere but *one* and the *same thing*. Hence it is, that in the

*Corpus non
adeſt cū panē
ὁμῶς, id eſt,
ſimul loco, ſed
ὁμῶς, id eſt,
ſimul tem-
pore.

*Fidem mitte
in Cælum, &
cum in terrā
tanquā
preſentem te-
nuiſſi. Aug.
Epiſt. 3. ad
Voluſ.

ſame * iſtant of time, that
the worthy Receiver eateth
vvith his mouth the *Bread
and Wine of the Lord*: hee
eateth alſo vvith the mouth
of his Faith, the very *Body
and Bloud of Chriſt*. Not
that Chriſt is brought downe
from Heauen to the Sacra-
ment; but that the holy *Spi-
rit* by the Sacrament, liſts
vp his minde vnto Chriſt,
not by any locall mutation,
but by a *deuout affection*: ſo
that in the * *holy contempla-
tion of Faith*, hee is at that
*preſent vvith Chriſt, and
Chriſt vvith him*. And thus
beleeuing and meditating
how Chriſt his Body vvas
crucified, and his precious
Bloud ſhed for the remiſſi-
on of his ſinnes, and the re-
con

conciliation of his Soule vn-
to GOD : his Soule is here-
by *more effectually* fed in the
assurance of eternall Life,
then Bread and Wine can
nourish his body to this *tem-
porall* life. There must be
therefore of necessitie in the
sacrament, both the outward
signs, to be *visibly* scene with
the *eyes of the body* : and the
Body and Bloud of Christ
to be *spiritually discerned* with
the *Eye of Faith*. But the
forme how the Holy Ghost
makes the Body of Christ
being *absent* from vs in place,
to be *present* vvith vs by our
vnion, S. Paul tearmes *A*
great Mysterie, such as our
vnderstanding cannot wor-
thily comprehend. The Sa-
cramentall Bread and Wine

Ephes. 5. 32.

therefore are not bare signi-
 fying Signes, but such as
 vvherewith Christ doth in-
 deede ~~exhute~~ and give to
 euery worthy Receiver, not
 onely his diuine vertue and
 efficacie: but also his very
 Body and Blood, as verely,
 as hee gaue to his Disciples
 the Holy Gbost, by the signe
 of his sacred Breath: or
 Health to the diseased, by
 the word of his Mouth, or
 touch of his hand or garment.
 And the apprehension by faith
 is more forcible, then the
 exquisitest comprehension of
 Sense or Reason. To con-
 clude this point: this holy
 Sacrament is that Blessed
 Bread, vvhich being eaten,
 opened the Eyes of the ^a E-
 manites that they knew Christ.
 This

a Luk. 24. 30.

31.

This is that *Lordly Cup*, by
 vvhich ^b wee are all made to
 drinke into one Spirit. This is
 that *Rocke* flowing with ^c honey,
 that reuiuerh the fainting
 spirits of euery true *Iona-*
than, that tastes it vwith the
 mouth of Faith. This is that
^d *Barly Loafe*, vvhich tum-
 bling from above, strikes
 downe the Tents of the *Mi-*
sdianites of infernall darke-
 nesse. *Elias* Angelicall ^e *Cake*
 and *Water* preserued him
 fortie dayes in *Horeb*: and
^f *Manna* (*Angels foode*),
 fed the *Israelites* forty yeeres
 in the *Wildernesse*: but this
 is that *True Bread of life*,
 and heauenly *Manna*, which
 if vvee shall *duely* eate, will
 nourish our Soules for euer
 vnto life ^h eterna-ll. How

H h

should

b 1 Cor. 12.

13.

c 1 Sam. 14.

27.

d Iudg. 7. 13.

e 1 King. 19.

6. 7.

f Psal. 78. 24.

25.

Num. 16. 35.

g Iohn 6. 32.

33. 42. 50.

h Iohn. 6. 51.

53.

should then our Soules
make vnto *Christ* that re-
quest from a *spirituall* de-
sire, which the *Capernaite*
did from a *carnall* motion;
i *John* 6.34. *i* *Lord* enermore giue vs this
Bread!

*The fift end of the Lords
Supper.*

5 To be an assured pledge
vnto vs of our *Resurrection*.

a *John* 5.25.
Rom. 6.4.5.
11.

The *Resurrection* of a
Christian is two-folde; first,
the *a* *spirituall* *Resurrection*
of our *Soules*, in this life,
from the death of *Sinne*,
called the *first Resurrection*:
because that by the *Trum-
pet-voice* of *Christ*, in the
preaching of the *Gospell*, we
are rayed from the death of
sinne, to the life of *grace*:

b *Apoc.* 20.6

b *Blessed and holy is he* (saith
Saint

Saint Iohn) who hath part
in the first Resurrection, for
on such the second death hath
no power. The * Lords Sup-
per is both a meane and a
pledge vnto vs of this spi-
rituall and first Resurrection.
c Hee that eateth mee, euen
hee shall liue by mee. And then
are we fit Guests to d sit at the
Table with Christ, when like
Lazarus, wee are rayfed from
the death of sinne to new-
nelle of life.

The truth of this first re-
surrection vvill appeare by
the motion vvherewith they
are internally moued: for if,
when thou art moued to the
duries of Religion, and pra-
ctise of Pietie, thy heart an-
swereth, vvith Samuell, Here
I am, Speake Lord for thy ser-

uant

* Hinc apud
prescos Sa-
cramentum
Baptismi ap-
pellabatur,
salus, Sacra-
mentum vero
Dominici
corporis, vita.
Aug. lib. 1. de
peccatorum
meritis. c. 14.
c Iohn 6. 57.
d Iohn 12. 2

1 Sam. 3. 10.

Pfal. 108. 1.

Act. 9. 6.

Apo. 3. 7.

want heareth. And vvith Dani-
 el, O God my heart is ready.
 And vvith Paul; Lord, what
 wilt thou haue mee to doe?
 Then surely thou art ray-
 sed from the death of sinne,
 and hast thy part in the first
Resurrection: but if thou re-
 mainest ignorant of the true
 grounds of Religion, and
 findest in thy selfe a kinde
 of secret loathing of the ex-
 ercises thereof, and must be
 drawne, as it were against thy
 will, to doe the workes of
 Pietie, &c. then surely thou
 hast but a name that thou lo-
 nest, but thou art dead, as
 Christ tolde the *Angell* of
 the *Church of Sardis*, and thy
 Soule is but as salt to keepe
 thy body from stincking.

Secondly, the corporall

Re-

Resurrection of our bodies
at the last day which is called
the *second resurrection*, which
freeth vs from the first
death. *Hee that eateth my
flesh, and drinketh my blood,
hath eternall life, and I will
raise him up at the last day.* For
this Sacrament ^a signifieth
and scaleth vnto vs that
Christe died and rose againe for
vs, and that his ^b flesh quick-
neth and nourisheth vs vnto
eternall life, and that there-
fore our bodies shall surely
be raised to eternall life at the

Ioh. 6. 45.
a Hinc panis
& vinum a
veteribus no-
minantur

Symbola re-
surrectionis.

Canon Ni-
cenus.

b Ioh. 6. 51.

Caro Christi
non in se se
sed in verbo
ipsi hypostasi-
ce unita et vi-
uifica est.

Cyr. in Ioh.
10. 13. Et

quia est pro-

pria caro verbi, cuncta viuificans. Synod. Eph. directa fide
ad Regim. Vnus fons 1. ratione meritis obediens, a quia
Christi caro pro peccatoribus oblata fuit in sacrificium. 2. a-
ctus copulationis mystice cum Christo, quia non possumus
ad Deum vite fructum peruenire, nisi carne illa Chri-
sti mediante, & quatenus carnis illi quasi membra sumus
institi. Caro non prod. Ioh. 6. 63. i. carnalis opinio
non conueniens cum mysterio manducationis carnis
Christi.

last day. For seeing our *head* is risen, all the *members* of the body shall likewise surely rise againe. For how can those bodies which (being the *weapons of Righteousnesse*, Rom. 16. 13. *Temples of the h. ly Ghost*, 1 Cor. 6. 19. and *Members of Christ*.) have bin
 * *fedde and nourished* vvith the *body and blood* of the *Lord of life*: but be raised vp againe at the last day? And this is the cause that the bodies of the Saints, being dead, are so reuerently buried and laid to sleepe in the *Lord*. And their *buriall places* are termed, the *beddes* and *dormitories* of the *Saints*. The reprobates shall arise at the last day. But by the Almighty power of Christ, as
 hee

* *Quomodo
 negant car-
 nem capacem
 esse resurre-
 ctionis, quae
 sanguine &
 corpore Chri-
 sti nutritur?*
 Irenaeus lib.
 4. cap. 34.

he is *ludge*, bringing them as malefactors out of the goale, to receive their sentence, and deserued execution : but the Elect shall arise by vertue of *Christs resurrection*, and of the Communion which they haue with him, as with their *head*. And his resurrection is the ** cause, and assurance of ours*. The *2 Resurrection* of Christ, is a Christians particuler faith : the *Resurrection* of the dead, is the *childe* of Gods chiefest confidence. Therefore Christians in the Primitive Church, were wont to salute one another in the morning with these phrases. ** The Lord is risen* : and the other would answere, *True. The Lord is risen indeede.*

The

* *Christi resurrectionem qua nostra vincitur communis resurrectionis fides in se est.*

Theod.

2. *Mortuum esse Christum etiam Pagani credunt : resurrexisse vero propria fides est christianorum.*

Aug. lib. 16. cont. Faust. cap. 19.

Tota fiducia christianorum est resurrectio morimorum.

Tertul. lib. 3 de resur.

Carn.

* *κυριος ανηστη*
αληθη εστι
θωσ' α-
νηστη

Omnium ter-
ribilium ter-
ribilissimum
mors. Arist.

Ioh. 6. 51.

*The sixt end of the Lords
Supper.*

6 To seal vnto vs the as-
surance of euerlasting life. Oh
what more wished or loued
then life? Or what doe all
men more, either feare, or
abhorre, then death? Yet is
this *first death* nothing if it
be compared with the *second
death*; neither is this life a-
ny thing worth in compa-
rison of the life to come. If
therefore thou desirest to
be assured of eternall life,
prepare thy selfe to be a wor-
thy receiuer of this *blessed
Sacrament*. For our Sauiour
assureth vs, *That if any man
eate of this bread, he shall liue
for euer: and the bread that I
will giue, is my fl. sh. which I
will giue for the life of the
world.*

world. Hee therefore who
duely cateth of this holy Sa-
 crament, may *truely* say, not
 onely, *Credo vitam eternam*,
 I belecue the life euerlasting;
 but also, *Edo vitam eternam*,
 I eate life euerlasting. And
 indeed this is the *true tree of*
life, which G O D hath plan-
 ted in the midst of the
Paradise of the Church. And
 whereof hee hath promised
 to *give every one that over-*
cometh, to eate. And this
 tree of life by infinite degrees
 excellerh the *tree of life*, that
 grew in the *Paradise of Eden*;
 for that had his roote, in the
earth, this from *heaven*; that
 gaue but life to the *body*, this
 to the *soule*, that did but pre-
 serue the life of the *living*,
 this restoreth life to the *dead*.

The

Apoc. 2.7.

Apoc. 22. 6.

The *leaves of this tree* bealeth the Nation of belecuers, and it yeelds *euery moneth* a new manner of fruit, which nourisheth them to life euerslasting. Oh, blessed are they who often eate of this Sacrament! at lest, *once euery moneth*, taste anew of this renewing fruit, which Christ hath prepared for vs at his Table to heale our infirmities, and to confirme our beleeve of life euerslasting.

The seauenth end of the Lords Supper.

7 To binde all Christians, as it were, by an oath of fidelity, to serue the one onely true God: and to admit no other propitiatory sacrifice for sinnes but that one reall sacrifice which by his death, Christ

Milites sacramento erant iurati & obstricti ad prestandam soli Imperatori fidelitatem & obedientiam.
Cicero.

Christ once offered, and by which he finished the sacrifice of the Law, and effected eternall redemption and righteousness, for all beleeuers. And so to remaine for euer a publike marke of profession, to distinguish Christians from all sects and false religions. And seeing that in the Masse, there is a strange Christ adored, not hee that was borne of the Virgin Marie: but one that is made of a wafer Cake: and that the offering vp of this breadengod is thrust vpon the Church; as a propitiatorie sacrifice for the Quicke and the dead: all true Christians vpon the danger of wilfull perjury before the Lord chiefe-Justise of heauen and earth

earth are to detest the *Masse*, as that Idoll of indignation which is most derogatory to the all-sufficient World-sauing-merits of Christs death and passion. For by receiuing the Sacrament of the *Lords Supper*, we al sweare that all *reall sacrifices* are ended by our Lords death: and that his *body and blood* once crucified and shed, is the *perpetuall food* and nourishment of our Soules.

2. *How to consider thine owne unworthinesse.*

A Man shall best perceiue his owne *unworthinesse* by examining his life according to the *tenne Commandments* of Almighty G O D.

Search

Search therefore what duties thou hast *omitted*, and what *vices* thou hast *committed*, contrary to *every one* of the Commandements: remembering that without *repentance* and *Gods mercy* in Christ, the *Curse of God* (containing all the miseries of this life, and everlasting torments in Hel fire when this is ended) is due to the breach of the least of Gods commandements. And having taken a *due sorrow* both of thy sins & miseries, retire to some secret place, and there putting thy selfe in the sight of the *Judge* as a *guilty malefactor* standing at the Barre to receive his sentence, bowing thy *knees* to the *earth*, smiting thy *breast* with thy *fists* and be-

Deut. 27. 26.
Gal. 3. 10.

bedewing thy *cheekes* with thy *teares*, confesse thy sins, and humbly aske him mercie and forgiuenesse, in these or the like wordes,

*A humble Confession of sins
to be made vnto God before
the receiuing of the ho-
ly Communion.*

Luk. 15.

GOD and heavenly Father, when I consider the goodnesse which thou hast euer shewed vnto me, and the wickednesse which I haue committed against heauen and against thee, I am ashamed of my selfe, and confusion seemes to couer my face as a vaile: for which of thy commandments haue I not transgressed?

sed? Oh Lord, I stand heere
 guilty of the breach of all
 thy holy Lawes. For the
 loue of my heart hath not so
 entirely cleaued vnto thy
 Maiesty as to *vaine and carthly*
things: I haue not feared
 thy *iudgements* to deterre me
 from sinnes, nor *trusted* to
 thy *promises*, to keepe from
 doubting of my *temporall*, or
 from *despairing* of mine eter-
 nall state. * I haue made the
 rule of thy diuine worship,
 to be *what my mind thought*
fit, not *what thy word prescri-*
bed: finding my heart more
 proane to remember my
 blessed *Saviour* in a *painted*
picture of mans deuise: rather
 then to behold him *crucified*
 in his *Word* and *Sacraments*
 after his owne ordinance.
 Where

*The 1. Com-
 mandement.
 Deut. 6. 5.
 Mat. 22. 37.
 38.
 Leuit. 19. 14.
 Psal. 22. 5. 6.
 Psal. 38. 8.

*The 2. Com-
 mandement.
 Deut. 12. 32.
 Mat. 15. 9.

Gal. 3. 1.

* The 3. Com-
mandment.

Phil. 2. 10.
Eccl. 4. 17.
1 King. 19.
10.
1 Cor. 5. 2.

Heere con-
fesse thy
rash & false
swearing.

* The 4. Com-
mandment.
A. 2. 10. 7.

Where * I should neuer vse
thy name (whereat all knees
do bow) but with religious
reverence, nor any part of thy
worship, without due prepa-
ration and zeal. 2. I haue
blasphemously abused thy
holy name to rash and custo-
mary oathes, yea I haue used
oathes by thy sacred name,
as false covers of my filthy
sinnes. And I haue been pre-
sent at thy service oft times
more for ceremony then con-
science, and to please men,
more then to please thee, my
gracious G O D.

Where I should sanctifie
thy Sabbath day, by being pre-
sent at the public exercises of
the Church, and by medita-
ting privately on the word and
workes of G O D, and by re-
siding

sitting the sicke, and relieving of my poore brethren. Alas, I haue thought those holy Exercises a burden, because they hindred my vaine sport: yea, I haue spent many of thy Sabbaths, in my owne prophane pleasures, without being present at any part of thy diuine worship.

Where I should haue given all due reuerence to my *Naturall, Ecclesiasticall, and Politique* Parents, I haue not shewed that measure of dutie and affection to my Parents which their care and kindnesse hath deserved. I haue not had thy *Ministers* in such *singular love for their workes sake*, as I ought, but I haue taunted at their zeale, and hated them because they

Ii

reproued

1 Cor. 15. 2.

Here confesse thy travelling on the sabbath, and thy leauing the holy exercise, to goe to sporting or feasting.

The 5. Commandment.

1 Thes. 5. 13
Gal. 4. 15.

Here confesse thy disobedience to thy Parents, Ministers Magistrates, Masters or Tutors.

The 6. Commandment.

*Pro. 19. 11.

a Eph. 4. 31.

Mar. 5. 44.

Here confesse thy hastines & fury: & if thou hast beene any way the cause of any mans death vniustly or cruelly.

The 7. Commandment.

1 Thef. 4. 3.

&c.

reproved mee iustly. And I haue carryed my selfe contemptuously against my Magistrates & Ministers, though I knew that it is thine ordinance, that I should be obedient vnto them.

Where I should be **slow to wrath, and ^aready to forgine offences,* and not suffered the *Samme to goe downe vpon my wrath, but to doe good for euill, louing my very enemies for thy sake:* I alas, for one sory word haue burst out into open rage, & harbouring thoughts of mischief in my heart, I haue preferred to feede on *mine owne malice,* rather then to *eate of thy holy Supper.*

Where I should keepe my *minde* from all filsky lusts, and my *body* from all vncleane-

cleannesse : O Lord, I haue defiled both, and made my *heart* a *Cage* of all impure thoughts, and my *minde* a very *Stie* of the vncleane Spirit. Yea, the *remedie* which thou Lord hast ordained for *continencie*, could not *containe* me vvithin the bounds of *Chastitie* : for by doating on *beautie*, whose ground is but *dust*, Sathan hath *bewitched* my flesh to lust after *strange* flesh.

Where I should haue liued in *uprightness*, giuing euery man his due : being contented vvith mine *owne* estate : and living conscio- nably in my *lawfull calling*, should be ready (according to mine abilitie) to lend and giue vnto the poore: ô Lord,

Rom. 6. 13.

Here con-
fesse vnto
God thy se-
cret pollusi-
ons, fornication
or adul-
terie, if Sa-
than hath so
farre preuai-
led ouer
thee.

The 8. Com-
mandement.

Ephes. 4. 28.

Luke 6. 34.
35.

Leuit. 25. 35

Here confesse if thou
hast secretly
stolne or o-
penly rob-
bed any
thing, or
hast detain-
ed from a-
ny father-
lesse childe
that which
is his by
right.

The 9. Com-
mandement.
Zach. 8. 16.

Mat. 10. 16.

1 Cor. 13. 7.

Mat. 1. 18. 19

I haue by *oppression, extortion, Bribes, canulation, and other indirect dealings* vnder pre-
tence of my *Calling and Of-
fice*, robbed and purloyned
from my fellow Christians :
yea, I haue deceiued and
suffered *Christ* where I vvas
trusted, many a time, in his
poore members, to stand hun-
gry, cold, & naked at my dore,
and hungry, cold, and naked to
goe away succourlesse, as hee
came : and when the leane-
nesse of his *cheekes* pleaded
pitty, the hardnes of my *hart*,
would shew no *compassion*.

Where I should haue made
conscience to *speake the truth*
in *simplicitie*, vvithout any
falshood, *prudently* iudging
aright, and *charitably* con-
struing all things in the best
part :

part : and should haue defended the *good name* and credit of my neighbour : alas (vile wretch that I am) I haue belyed and *flaundered* my fellow-Brother, and as soone as I *heard* an *ill report*, I made my *tongue* the *instrument* of the *Dinell*, to blazon that abroad vnto others, before I knew the truth of it my selfe. I was so farre from speaking a *good word*, in defence of his *good name* : that it tickled my heart in secret, to heare one that I enuied, to be taxed with such a blemish, though I knew that otherwise, the graces of God shined in him. in abundant measure. I made *sets* of *officious*, and *advantage* of *pernitious* lyes :

I i 3

herein

Psal. 50. 20.

Psal. 15. 3.

Here confesse if thou hast belyed or flaundered thy neighbour, or not spoken the truth to cleare his innocencie, when thou wast called thereto.

Tit. 1.12.

The 10. Com-
mandement.
Heb. 13.5.
1 Tim. 6.6.
Phil. 4.11.12

herein shewing my selfe a
right *Cretian*, rather then
an vpright *Christian*.

And lastly (O Lord) where
I should haue rested *fully*
contented vvith that *portion*
which thy Maiestie thought
meetest to bestow vpon me
in this *Pilgrimage*: and re-
ioyced in an *others* good, as
in mine *owne*: Alas my life
hath beene nothing else but
a *greedy lusting* after this
neighbours *house*, and that
neighbours *land*: yea, se-
cretly vvishing such a man
dead, that I might haue his *li-
ning* or *office*, coueting rather
those things which thou hast
bestowed on *another*, rather
then being thankfull for
that which thou hast giuen
vnto *my selfe*. Thus I O Lord,
who

Rom. 7.

who am a carnall sinner, and sold vnder sinne, haue transgressed all thy holy and spiritual commandements from the first to the last, from the greatest vnto the least, and here I stand guiltie before thy Iudgement-seate of all the breaches of all thy lawes, and therefore lyable to thy Curse, and to all the miseries that Iustice can poure forth vpon so cursed a creature. And whither shall I goe for deliuerance from this miserie? Angels blush at my rebellion, and will not helpe mee. Men are guilty of the like transgression, and cannot helpe themselves. Shall I then despaire vvith Caine, or make away my selfe with Iudas? No Lord:

Heb. 4.

Psal. 30. 1.

Iob. 1. 12.

Ion. 2. 1.

for that were but to end the
 miseries of this life, and to
 beginne the endlesse tor-
 ments of Hell: I will rather
 appeale to thy *Throane of*
Grace, where Mercy raignes
 to pardon *abounding* sinnes,
 and out of the *depth* of my
miseries, I will cry, with Da-
 uid, for the *depth* of thy mer-
 cies, *Though thou shouldest*
kill me with afflictions, yet will
 I, like Iob, put ~~my~~ trust in thee,
Though thou shouldest
drowne me in the Sea of thy
displeasure, with *Jonas*, yet
 will I catch such hold on thy
 Mercy, that I will be taken
 vp dead, clasping her with
 both my hands. And though
 thou shouldest cast mee into
 the *bowels of Hell*, as *Jonas*
 into the *Belly of the Whale*:
 yet

yet from thence would I cry
vnto thee; O God the Fa-
ther of Heauen, O Iesus Christ
the Redeemer of the World,
O Holy Ghost my Sanctifier,
three Persons, and one eternall
God, haue mercy vpon mee a
miserable sinner. And seeing
the goodnesse of thine owne
nature first moued thee to
send thine onely begotten Son,
to dye for my sinnes; that
by his death I might be re-
conciled to thy Maiestie: O
reiect not now my penitent
Soule, who being displeased
with her selfe for sinne, de-
sireth to returne to serue and
please thee in newnesse of
life, and reach from Heauen
thy helping hand to saue
mee thy poore seruant, who
am (like Peter) ready to sincke

in the *Sea* of my sinnes and miserie. Wash away the *multitude* of my sinnes, with the *merits* of that *bloud* which I belecue that thou hast so abundantly shed for penitent sinners.

And now that I am to receiue this day the *blessed Sacrament* of thy precious *body* and *bloud*; O Lord I beseech thee, let thy holy Spirit, by thy Sacrament, scale vnto my soule, that by the merits of thy Death and Passion all my sinnes are so freely and fully remitted and forgiuen, that the curses and Iudgements which my sins haue deserued, may neuer haue power eyther to *confound* me in this life, or to *condemne* me in the world which

is

is to come. For my stedfast
faith is, that *thou hast dyed*
for my finnes, and risen againe
for my iustification. This I be-
leeue, O Lord *helpe mine un-*
beliefe. Worke in mee like-
wise I beseech thee, an *unfai-*
ned Repentance, that I may
heartily *beweile* my former
sins, and *loathe* them, and serue
thee hence forth in *new-*
nesse of life, and greater mea-
sure of *holy deuotion.* And let
my soule neuer forget the
infinite loue of so sweete a
Sauour, that hath laid downe
his life to redeeme so vile a
Sinner. And grant Lord that
hauing receiued these scales
and pledges of my *Commun-*
ion with thee; thou maist
henceforth so dwell by thy
Spirit in mee, that I so liue
by

Rom. 4. vlt.

by *Faith* in thee: and that I may walke all the dayes of my life, in *godlinesse* and *pietie* towards thee, and in *Christian love* and *charitie* towards all my neighbours: that living in thy *fear*, I may dye in thy *favour*, and after *death* be made partaker of *eternall life*, through *Iesus Christ*, my Lord and onely Saviour.
Amen.

3 Of the *meanes* whereby thou must become a worthy Receiver.

THese *Meanes* are duties of two sorts; the former respecting *G O D*, the later our *Neighbour*: Those vvhich respect *G O D* are three; first, *sound knowledge*: secondly,

secondly, *true faith*: thirdly, *unsained repentance*. That which respecteth our neighbour is but one, *sincere Charity*.

- 1 Of sound knowledge requisite in a worthy communicant.

Sound knowledge is a sanctified understanding of the first Principles of Religion. As first, of the Trinity of Persons in the unity of the Godhead. Secondly, of the Creation of Man and his fall. Thirdly, of the curse and misery due to sinne. Fourthly, of the natures and offices of Christ, and redemption by faith in his death: especially of the doctrine of the Sacraments sealing the same unto vs. For as an house cannot be built vn-

lelle

Heb. 6.1.2.

Ioh. 17. 3.

1 Tim. 2.4.

1 Cor. 11.29

2 Cor. 13.5.

lesse the *foundation* bee first
 laid ; no more can *Religion*
 stand , vnlesse it bee first
 grounded vpon the *certaine*
knowledge of Gods word.
 Secondly, if wee *know* not
 Gods will, we can neither *be-*
leeue nor *doe* the same. For
 as wordly businesses, cannot
 be done, but by them who
 haue skill therein ; so with-
 out knowledge must men be
 much more ignorant in *di-*
vine and *spirituall* matters.
 And yet *intemporall things*,
 a man may doe much by
 the *light of nature*. But in *re-*
ligious mysteries, the more we
 relye vpon *naturall reason*,
 the further we are from com-
 prehending *spirituall truth*.
 Which discovers the *fearful*
 estate of those who *receiue*
 without

1 Cor. 2. 14.
 Rom. 8. 7.

without knowledge, and the more fearefull estate of those Pastors who minister vnto them without Catechising.

2 Of sincere faith, required to make a worthy communicant.

Sincere faith is not a bare knowledge of the Scriptures, & first grounds of Religion, (for that; Devils and Reprobates haue in an excellent measure, and doe belecue it and tremble.) But a true persuasion, as of all those things whatsoever the Lord hath reuealed in his word: so also a particular application vnto a mans owne soule, of all the promises of mercy which God hath made in Christ to all beleeuing sinners. And consequently, that Christ and all his merits doe

Iam. 3. 19.
Heb. 4. 2.

Rom. 4. 11.

Secundum
fidem: Com-
munionem

Ephes. 3. 17.

Heb. 11. 6.
Rom. 14. 23.

Isa. 55. 7.
Ezech. 33. 11

doe belong vnto him as well as
to any other. For first, if wee
haue not the righteousnesse of
Faith, the Sacrament seales
nothing vnto vs, and every
man in the Lords Supper, re-
ceiveth so much as hee belee-
neth. Secondly, because that
without Faith we communi-
cating on earth, cannot ap-
prehend Christ in heauen. For
as he dwelleth in vs by faith,
so by faith, we must likewise
eate him. Thirdly, because
that without faith wee cannot
be perswaded in our consci-
ences that our receiuing is
acceptable vnto God.

3 Of unfained repentance
requisite for a true Com-
municant.

True Repentance is a holy
change of the minde, when
upon

upon the feeling sight of Gods
mercy, and of a mans owne mi-
sery, bee turneth from all his
known and secret sinnes to serue
God in holinesse and righteous-
nesse, all the rest of his daies.
For as he that is gluttoned with
meat is not apt to eat bread:
so hee that is stuffed with
sinnes, is not fit to receiue
Christ. And a conscience defi-
led with wilfull filthinesse,
makes the vse of all holy
things vnbody vnto vs. Our sa-
crificed spotlesse Pasceouer
cannot bee eaten with the
soure leauen of malice and
wickednes, saith Paul, 1 Cor. 5.
8. Neither can the olde bot-
tles of our corrupt and im-
pure consciences, retaine the
new wine of Christs preci-
ous blood, as our Sauour
saith,

Act. 26. 19.
Act. 3. 19.
Luk. 1. 74-75

Ha. 2. 13. 14.
Tit. 1. 15.

saith, *Mar. 2. 22.* Wee must therefore truly repent, if we will bee worthy partakers.

2 *The duties to be performed in respect of our neighbour, is Charity.*

Charity is a hearty forgiving of others who haue offended vs, and after reconciliation, an outward vnfained testifying of the inward affections of our hearts by gestures, words, and deeds, as oft as we meete, and occasion is offered. For first, without loue to our neighbour, no sacrifice is acceptable vnto G O D. Secondly, because one chiefe end wherefore the Lords Supper was ordained, is, to confirme Christians loue one towards an other. Thirdly, no man can assure himselfe that

*Mat. 5. 23.
24.*

*Ioh. 13. 14.
34. 35.*

that his *owne sinnes* are forgiven of God, if his *heart* cannot yeelde to forgive the *faults of men* that haue offended him. Thus farre of the *first sort* of duties which we are to performe before wee come to the *Lords Table*, called *Preparation*.

Mat. 6. 12.
14. 15. & 18.
35.

- 2 *Of the second sort of duties which a worthy Communicant is to performe at the receiuing of the Lords Supper, called Meditation.*

THis exercise of spirituall Meditation consists in diuers points.

First, when the *Sermon* is ended, and the *banquet* of the *Lords Supper* begins to be celebrated: meditate with thy

Matth. 22.
1 Pet. 1.

Isa. 55. 1. 2.

Mat. 26. 26.
27. 28. &c.

thy selfe how thou art inuited by *Christ*, to be a guest at his *holy table*, and how long he inuiterh thee; *Hee*, every one that thirsteth, come yee to the waters of life, &c. Come, buy wine and milke, without money, and without price, eate yee that which is good, let your soule delight it selfe in farnessse. Take ye, eate ye; This is my body, which was broken for you, drinke yee all of this, for this is my blood which was shed for the remission of your sinnes. What greater honor can be vouchsafed then to be admitted to sit at the Lords own Table? What better fare can be afforded then to feede of the Lords owne body and bloud. If *Dauid* thought it to be the
greatest

greatest favour that he could shew vnto good Barzalla, for all the kindenesse that hee shewed vnto him in his troubles, to offer him, That he should feed with him at his owne Table in Ierusalem; how much greater favour ought we to account it, when Christ doth indeede feede vs in the Church, at his owne Table, and that with his owne most holy body and bloud?

Secondly, as Abraham, vhen hee vvent vp to thy Mount, to sacrifice Isaac his Sonne, left his Seruants beneath in the Valley: so vhen thou comest to the Spirituall Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations: that thou maist wholly

2 Sam. 19. 33

Gen. 22. 5.

wholy contemplate of *Christ*,
and offer vp thy *Soule* vnto
him, vvho sacrificed both
his *Soule* and *Body* for thee.

Thirdly, meditate vvith
thy selfe, how *precious* and
venerable is the *Body* and
Bloud of the *Sonne of God*,
vvho is the *Ruler* of Hea-
uen and Earth, the Lord, at
vvhose becke the *Angels*
tremble: and by whom both
the *quicke* and *dead* shall be
iudged at the last day, and
thou among the rest. And
how that it is hee, who ha-
uing beene *crucified* for thy
sinnes, offereth now to be re-
ceiued by *faith* into thy *soule*.
On the other side consider
how *lowly* a *Creature* thou
art: how altogether *unwor-*
thy of so holy a *Guest*: how
ill

ill deserving to taste of such
sacred foode; hauing beene
conceined in filthinesse, and
wallowing euer since in the
mire of Iniquitie: bearing
the Name of a Christian, but
doing the Workes of the Di-
uell; adoring CHRIST,
with an, *Aue Rex*, in thy
mouth, but *spitting Oathes*
in his face, and *crucifying*
him anew vvith thy grace-
lesse actions.

*Haile King

Fourthly, ponder then
with what face darest thou
offer to touch *so holy* a bo-
dy with such defiled hands;
or to *drinke* such precious
blood, with so *lewd* and *ly-*
ing a mouth: or to lodge so
blessed a guest, in so *uncleane*
a stable? For if the *Bethsabe-*
mites vvere slaine for but
looking

Col. 1. 3. 9.

1. Cor. 11.

1 Sam. 6. 7.

looking irreuerently, into the
Arke of the olde Testament,
 what Iudgement mayest
 thou iustly expect; who with
 such ~~reuer~~ ^{reuer}encies and heart
 art come to see and receiue
 the *Arke of the New Testa-*
ment, in which dwelleth all
 the fulnesse of the Godhead,
 bodily?

If ~~it~~ ^{it} be for but touching
 (though not without zeale)
 the *Arke of the Couenant*
 was stricken with sudden
 death. What strake of diuine
 Iudgement maist thou not
 feare; that so rudely with vn-
 cleane hands, doest presume
 to handle the *Arke of the*
eternall Testament, wherein
 is hid all the treasures of wis-
 dome and knowledge?

If Iohn Baptist (the holiest
 man

man that was borne of a woman) thought himselfe *vnworthy* to beare his shooes; O Lord, how *vnworthy* is such a *prophane wretch*, as thou art to eate his *body flesh*, and to drinke his *precious blond*!

Mat. 3. 11.

If the blessed Apostle S. Peter, seeing but a *glympse* of *Christe Almighty Power*, thought himselfe *vnworthy* to stand in the *same Beate* with him; how *vnworthy* art thou to sit with Christ, at the *same Table*, where thou maist behold the *infinitenesse* of his *Grace and Mercy* displayed?

Mat. 8. 8.

If the *Centurion* thought that the *roofe of his house* was not *vvorthy* to harbour so diuine a Guest; what roome can there be fit vnder thy

ribs for *Christs* holinesse to dwell in?

If the *blond-issued* sicke woman feared to touch the *Hemme of his Garment*; how shouldest thou tremble to eate his *flesh*, and to drinke his *all-healing blond*?

Yet if thou comcest *hum- bly in Faith, Repentance, and Charitie*, abhorring thy sins past, and purposing vnfaignedly to amend thy life henceforth: let not thy former sinnes affright thee: for they shall be neuer laid vnto thy charge: and this Sacrament shall scale vnto thy Soule, that all thy *sinnes*, and the *Iudgements* due vnto them, are fully *pardoned*, and cleane *washed away* by the *blond of Christ*. For, this Sacrament

crament vvas not ordained
for them who are perfect;
but to helpe *penitent* sinners
vnto *perfection*: Christ came
not to call the righteous, but
sinners to repentance. And he
saith, that *the whole neede not*
the Physitian, but they that are
sicke. Those hath Christ cal-
led, and when they came,
them hath hee euer helped.
Witnesse the whole Gospell
which testifieth: that not
one sinner, vvho came to
Christ for *mercy*, went euer
away vvithout his errand.
Bathe thou likewise thy *sicke*
Soule in this *fountain* of
Christ's blood, and doubtlesse
according to his *promise*,
Zach. 13. 1. thou shalt be
healed of all thy *sinnes* and
uncleannesse. Not sinners
Kk 2 there-

Mat. 9. 12. 13.

Mat. 11. 28.

therefore, but they who are vnwilling to repent of their sinnes, are debarred this Sacrament.

Fiftly, meditate, that Christ left this Sacrament vnto vs, as the *chiefest token & pledge* of his *loue*, not when wee vwould haue made him a King, *John 6. 15.* (which might haue seemed a *requi- rall* of kindnesse) but vwhen *Judas* and the High Priest were conspiring his *death* (therefore vvholy of his meere fauour.) When *Nathan* would shew *Danid* how entirely the *poore man* *loued* his *sheepe*, that was killed by the *rich man*: *hee gaue her* (said hee) *to eate of his owne morsels, and of his owne Cup to drinke*: *2 Sam. 12. 3.* and must

must not then the *loue* of *Christ* to his *Church* be vn-
speakeable, when hee giues
her his *owne flesh* to *eate*, and
his *owne blood* to *drinke*, for
her spirituall and eternall
nourishment? If then there
be any *loue* in thine heart;
take the *Cuppe of salua-
tion* into thy hand, and
pledge his *loue* with *loue* a-
gaine. *Psal. 116. 11.*

Sixtly, when the Minister
beginneth the holy conse-
cration of the Sacrament,
then lay aside all praying,
reading, and all other cogi-
tations whatsoever; and set-
tle thy meditation onely
vpon those holy *actions* and
rites, which according to
Christs Institution, are vsed
in and about the holy Sacra-

ment. For it hath pleased God (considering our weaknesse) to appoint those rites as meanes the *better* to lift vp our mindes to the serious contemplation of his *heavenly* graces.

When therefore thou seest the Minister *putting* apart *Bread* and *Wine* on the *Lords Table*, and *consecrating* them by *Prayers* and the rehearfall of *Christs Institution*, to be a holy *Sacrament* of the blessed *Body* and *Bloud* of *Christ*: then *meditate*, how God the Father of his *meere love* to mankinde, *set* apart, and *sealed* his *onely begotten Sonne*, to be the *all-sufficient meanes*, and *onely Mediator*, to *redeeme* vs from *sinne*, and to *reconcile*

vs to his *grace*, and to bring
vs to his *Glory*.

When thou seest the Minister *breake the Bread*, being blessed; thou must meditate that *Iesus Christ* the eternall Sonne of GOD was put to death, and his blessed *Soule* and *Body* (vvith the sence of Gods anger) *broken asunder*, for thy sinnes, as *verely*, as thou now seest the holy Sacrament to be broken before thine eyes. And withall call to minde the *baionfnesse* of thy sinnes, and the *greatnesse* of Gods hatred against the same: seeing Gods *Iustice* could not be *satisfied* but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing

Kk 4

him-

Mat. 22. 11.

This wedding Garment is
righteous-
nesse and
true holi-
nesse.

Apoc. 19. 8.

Ephe. 4. 24.

1 Cor. 11.

10.

Ephe. 1. vii.

1 Pet. 1. 12.

himselfe to distribute it: then meditate, *The King* (who is the Master of the feast) *stands at the Table, to see his guests,* and looketh vpon thee, whether thou hast on thee thy *Wedding garment*: thinke also that all the holy ^a *Angels* who attend vpon the *Elect* in the Church, and ^b doe desire to behold the celebration of these holy *Mysteries*, doe obserue thy reuerence and behauour. Let thy Soule therefore whilest the Minister bringeth the Sacrament vnto thee, offer this or the like short Prayer vnto *Christ*.

A

*A sweet Soliloquie to be said
betwixt the Consecration
and receiving of the
Sacrament.*

*IS it true indeed that GOD
will dwell on earth? behold
the Heauen, and the Heauen
of Heauens are not able to con-
taine thee, how much more un-
able is the soule of such a sin-
full creature as I am to receive
thee?*

1 King. 8. 27

*But seeing it is thy blessed
pleasure to come thus, to
suppe with me, and to dwell
in mee: I cannot for ioy but
burst out and say, What is
man that thou art so mindfull
of him, and the Sonne of man
that thou so regardest him?
What fauour soeuer thou*

2 Apo. 3. 20.
6 Ioh. 14. 23

K k 5 vouch-

c Rom. 7. 14

d Verse 24.

e Mat. 9. 13.

Mat. 11. 28.

vouchsafest mee in the abundance of thy *Grace*; I will freely *confesse* what I am in the *wretchednesse* of my *Nature*. I am in a vvord; a *carnall* Creature, vvwhose very soule is *c sold vnder sinne* : a *wretched man* compassed about with *d a body of death* : yet Lord seeing thou *c callest*, here I *come*; and seeing thou callest *sinners*, I haue *thrust* my selfe in among the *rest*; and seeing thou callest *all* with their *beauiest loades*, I see no reason why I should stay behinde. O Lord I am *sicke*, and whither should I goe but vnto thee the *Physitian* of my Soule ? Thou hast cured *many*, but neuer didst thou meete vvith a more miserable patient : for

I am more *leaprous* then *Gebazi*, more *uncleane* then *Magdalene*, more *blinde* in Soule, then *Bartimeus* vvas in Body: for I haue liued all this while and neuer seene the *true light* of thy Word. My Soule runnes with a greater *fluxe* of *sinne*, then vvas the *Hemorisse* *issue* of *bloud*. *Mephiboseth* was not more *lame* to goe, then my soule is to walke after thee in loue. *Ieroboams Arme* was not more *withered* to strike the *Prophet*, then my *hand* is *maimed* to relieue the *poore*. Cure me O Lord, and thou shalt doe as great a worke as in curing *them all*. And though I haue *all* their *sinnes* and *sores*; yet Lord so *abundant* is thy *grace*; so great is thy

2 Sam. 7. 18.

Gen. 32. 10.

thy skill; that if thou wilt, thou canst with a word, forgive the one, and heale the other. And why should I doubt of thy good will, when to saue mee will cost thee now but one *loving smile*, vwho shewedst thy selfe so willing to redeem me, though it should cost thee *all thy heart blood*, and now offerest so graciously vnto mee the *assured pledge* of my redemption, by thy blood? *Who am I O Lord God?* and what is my merit that thou hast bought me with so deare a price? It is meere thy *mercie*; and *I O Lord am not worthy the least of all thy mercies*: much lesse to be a partaker of this holy Sacrament, the greatest *Pledge* of the greatest

greatest *mercy* that euer thou
diddelt bestow vpon those
sonnes of men, whom thou lo-
nest. How might I in respect
of mine *owne unworthynesse*,
cry out for feare at the sight
of thy *holy Sacrament*, as the
Philistines did, when they
saw the *Arke of God* come
into the assembly. *Woe now vn-*
to me a sinner ; But that thy
Angel doth comfort me, as
he did the women. *Feare thou*
not, for I know that thou see-
kest *Iesus which was crucified*.
It is thou indeed that my
soule *seeketh* after. And heere
thou offerest thy selfe vnto
me in thy blessed Sacrament.
If therefore ELIZABETH
thought her selfe so much
honoured at thy *presence*, in
the wombe of thy blessed mo-
ther

1 Sam. 4. 7.

Mat. 28. 5.

Lu. 2. 43-44.

Marth. 8. 3.

ther that the babe sprange in
 her bellie for ioy; how should
 my soule leape within mee
 for ioy, now that thou com-
 mest by thy holy Sacrament,
 to dwell in my heart for e-
 uer? Oh what an honour is
 this that not the mother of
 my Lord, but my Lord him-
 selfe should come thus to vi-
 sit me? Indeede, Lord, I con-
 fesse with the faithfull Centu-
 rion; that I am not worthy
 that thou shouldest come vnder
 my rooffe: and that if thou
 didst but speake the word onely,
 my sonie should be saued. Yet
 seeing it hath pleased the ri-
 ches of thy grace for the bet-
 ter strengthening of my
 weakenesse; to scale thy mer-
 cy vnto mee by thy visible
 signe, as well as by thy visible
 word

word. In all thankfull humiliny my soule speakes vnto thee with the *blessed Virgin*. Behold the handmaide of the Lord, be it vnto me according to thy word. Knocke thou, Lord, by thy word and Sacraments at the doore of my heart, and I will like the *Publicane* with both my fists knocke at my breast, as fast as I can that thou maiest enter in: and if the dore will not open fast enough; breake it open, O Lord, by thine Almighty power, and then enter in and dwell there for euer: that I may haue cause with *Zachens* to acknowledge that *this day saluation is come into my house*. And cast out of me, whatsoeuer shall be offensive vnto thee: for

Luk. 1.38.
Apo. 3.20.
Luk. 18.13.

Luk. 19.9.

I resigne the whole possession of my heart vnto thy sacred Maiestie, entreating that I may not *liue henceforth*, but that thou maist *liue* in mee, *speake* in me, *worke* in me, and so to *gouerne* me by thy spirit that nothing may be *pleasing* vnto me, but that which is *acceptable* vnto thee. That finishing my course in the life of grace, I may afterwards liue with thee for ever in thy kingdome of glory. Grant this, O Lord Iesu, for the merits of thy death and bloodshedding. *Amen.*

When the Minister bringeth towards thee the *bread* thus *blessed* and *broken*; and offering it vnto thee, bids thee, *Take eat, &c.* Then meditate that *Christ himselfe* commeth

commeth vnto thee, & both
offereth and *giueth* indeed vnto
 thy faith, his *very body* & *blood*
 with al the *merits* of his *death*
 and *passion* : to feed thy soule
 vnto *eternal* life : as surely as
 the minister *offereth* & *giueth*
 the outward signes that feeds
 thy body vnto this *temporall*
 life. The *bread of the Lord* is
 giuen by the Minister but the
 bread which is the Lord is
 giuen by *Christ* himselfe.

When thou takest the
 bread at the Ministers hand
 to eate it, then *rouse vp* thy
 soule to *apprehend Christ* by
faith, & to *apply* his merits to
 heale thy miseries. Embrace
 him as sweetly with thy *faith*
 in the *Sacrament* : as euer
Simeon hugde him with his
 armes in his *swadling clouts*.

When

*Sacramentū
 requirit sa-
 cramētū
 genū.*

* Christ calls it his body, not the signe of his body, because this Sacrament was instituted not only to signifie but also to communicate the spirituall graces that they represent. And by the signes to draw our mindes to the graces signified. So *Enthymius* in *Mat. 26.* *Non dixit dominus, hæc suntu signa corporis mei sed hoc est corpus meum. Oportet ergo non ad naturam eorum, quæ proposita sunt aspicere, sed ad ipsorum virtutem & gratiam.*

When thou eatest the bread, imagine that thou seest *Christ hanging upon the Crosse*, and by his vnspeakeable torments, fully satisfying Gods iustice for thy sinnes and strive to be as verily partaker of the *spirituall grace*, as of the *elementall signes*. For the *truth is not absent from the signe*, neither doth *Christ* deceiue, when he saith, *This is my body*, but he giueth himselfe indeede to euery soule that spirituallly receiues him by faith. For as ours is the *same Supper* which *Christ* administred: so is the *same Christ* verily present at his owne Supper, not by any *Papall * Transubstantiation*,

but

but by a *Sacramentall participation*, whereby he doth truly feede the faithfull vnto eternall life: not by *comming downe* out of heauen vnto thee; but by *lifting* thee vp from the earth vnto him. According to that old saying, *Sursum corda*. Lift vp your hearts, and where the carcase is thither will the Eagles rescue. *Mat. 24*

When thou see'st the wine brought vnto thee apart from the bread: then remember that the blood of Iesus Christ was as verily separated from his body vpon the Crosse for the remission of thy sinnes. And that this is the *seale of that new covenant* which God hath made to forgiue all the sinnes of all peni-

Non hoc corpus quod videtur manducaturus estis: et bibisuri illum sanguinem quem suscipiunt, qui nos crucifigent. Sacramentum aliquod vobis commendauimus: spiritualiter intellectum vinificabit vos. Aug. in Psal. 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first institution no more do we in the reiteration of the same Supper.

Mat. 26. 28.

penitent sinners that beleeue the merits of his blood shedding. For the wine is not a Sacrament of *Christs blood contained in his Veines*: but as it was shed out of his body vpon the Crosse for the remission of the sinnes of all that beleeue in him.

As thou drinkest the wine, and pourest it out of the Cup into thy *stomacke*; meditate and beleeue that by the merits of that bloud vvhich Christ shed vpon the Crosse, all thy sinnes are as *verely forgiven*, as thou hast now *drunke* this Sacramentall Wine, and hast it in thy stomach. And in the instant of drinking settle thy meditation vpon Christ, as he hanging vpon the Crosse: as if
like

like *Mary* and *John*, thou did see him nailed, and his blood running downe his blessed side out of that gashfull wound vvhich the *Speare* made in his innocent heart: wishing thy mouth closed to his side, that thou mightest receiue that precious blood before it fell to the dustie earth. And yet the actual drinking of that reall blood with thy mouth; would be nothing so *effectuall, as this *Sacramentall drinking* of that blood, spiritually by *Faith*. For one of the *Souldiers* might haue drunke that, and beene still a *reprobate*: but whosoeuer drinketh it spiritually by *Faith* in the *Sacrament*, shall surely haue the *Remission* of his sinnes, and

* If remission of sinnes and eternall life had bin appropriated to the drinking of the reall blood, doubtlesse *Iohn* and *Mary* would haue made meanes to haue drunke it. But *Iohn* ascribes the vertue to beleeuing that it was shed.

and *Life* euerlasting.

As thou feelest the Sacramentall Wine vy which thou hast drunke, *warming* thy cold stomach: ~~so~~ endeavour to feele the *Holy Ghost* *chr-
-ishing* thy Soule in the ioyfull assurance of the forgiveness of all thy sinnes, by the merits of the blood of *Christ*. And to this end God giueth euery faithfull soule together with the *Sacramentall blood*, *the holy Ghost* to drinke. Wee are all made to drinke into one Spirit. And so lift vpthy minde from the contemplation of Christ, as hee vvas crucified vpon the Crosse: to consider how hee now sits in glory at the right hand of his Father, making intercession for thee: by presenting

1 Cor. 12. 13

Rom. 8. 34.
Heb. 7. 25.
Heb. 9. 24.

ting to his Father, the *unvaluable merits* of his death, which hee *once* suffered for thee: to appease his Iustice for the sins which thou dost *daily* commit against him.

After thou hast eaten and drunke both the Bread and Wine: labour that as those *Sacramentall Signes* do turne to the nourishment of thy *body*, and by the *digestion* of *beate* become *one* with thy substance: so by the *operation* of *Faith* and the *Holy Ghost* thou maist become *one* vvith *Christ*, and *Christ* with *thee*: and so maist feele thy *Communion* with *Christ* confirmed and encreased daily more and more. That as it is vnpossible to separate the Bread and Wine digested
into

into the bloud and substance of thy body : so it may be more vnpossible to part *Christ* from thy *Soule*, or thy *Soule* from *Christ*.

1 Cor. 10. 17
*Unus est panis
 conuincit
 motione Sa-
 cramenti, non
 autem neces-
 sario unus
 numerus.*

Lastly, as the Bread of the Sacrament, though con-
 fected of *many* graines; yet
 makes but *one* Bread: so
 must thou remember, that
 though all the faithfull are
many: yet are they *all* but
one Mysticall Body, whereof
Christ is *Head*. And there-
 fore thou must loue every
 Christian as thy *selfe*, and a
member of thy body.

Thus farre of the duties
 to be done at the receiuing
 of the holy Sacrament, called
Meditation.

3 Of the duties which we are
to performe after receiuing
of the holy Communion,
called *Action*, or
Practise.

THe dutie vvhich wee
are to performe after
the receiuing of the *Lords*
Supper, is called *Action* or
Practise: without vvhich all
the rest will minister vnto vs
no comfort.

This *Action* consists of
two sorts of duties: first, such
as wee are to performe in
the *Church*: or else, after
that we are gone *home*.

Those that we are to per-
forme in the *Church*, are ei-
ther *seuerall*, from our owne
soules: or else, *ioynly*, vvith
the *Congregation*.

LI

The

Psal. 118. 26.

*Sancta non
misi sanctis &
sanctis.*

The severall duties which thou must performe from thine *owne Soule* are three: first, thou must be carefull (that forasmuch as Christ now dwelleth in thee, therefore) to *entertaine* him in a *cleane heart*, and with *pure affections*; for, the *most holy* will be *holy* with the *holy*: for if *Ioseph of Arimathea* when hee had begged of *Pilate* his *dead body* to burie it, vwrapped it in *sweete odours*, and *fine linnen*, and laid it in a *new Tombe*: how much more shouldest thou lodge *Christ* in a *new heart*, and perfume his roomes vvith the *odoriferous Incense* of *Prayers*, and all *pure affections*. If God required *Moses* to provide a *pot of pure gold*

gold to keepe the *Manna* that fell in the *Wilderneffe*: what a pure heart shouldest thou provide to retaine this *divine Manna* that is come downe from *Heaven*.

And as thou camest *for-
rowing* like *Ioseph* and *Mary* to seeke *Christ* in the *Tem-
ple*, so now having there found him in the *middest* of his *Word* and *Sacraments*, be carefull with ioy to carry him *home* with thee as they did.

Luke 2.46.

And if the man that found but *his lost Sheepe* reioyced so much; how canst thou ha-ving found the *Saviour of the World* but reioyce much more?

Luke 15. 6.

Secondly, thou must of-fer the *Sacrifice of a private*
Ll 2 *thankes-*

thankes-giuing vnto God for this inestimable grace and mercy: for as this action is *common* vnto the whole Church: so is it *applied* particularly to *euery* one of the faithfull in the Church, and for this particular mercy, euery Soule must ioyfully offer vp a particular Sacrifice of *Thankes-giuing*. For if the *Wise-men* reioyced so much when they saw the *Star* which conducted them vnto Christ; and worshipped him so deuoutly vwhen hee lay, a *Babe*, in the *Manger*, and offered vnto him their *Gold*, *Myrrhe*, and *Frankincense*: how much more shouldest thou reioyce now that thou hast both *seene* and *receiued* this *Sacrament*, which

vvhich guideth thy Soule
vnto him, where hee *sitteth*
at the right hand of his father
in glory? And thither lifting
vp thy heart, *adore* him, and
offer vp vnto him the *Gold* of
a *pure Faith*, the *Myrrke*
of a *mortified heart*, and this
or the like *sweete Incense* of
Prayer and *Thankes-giving*.

*A Prayer to be said after
the receiuing of the
Communion.*

WHat shall I render
vnto thee (O *bles-*
sed Sauiour) for all these
blessings, which thou hast so
graciously bestowed vpon
my Soule? how can I suf-
ficiently *thanke* thee, vvhē
I can scarce *expresse* them?

Where thou mightest haue made mee a *Beast*, thou madest mee a *man* after thine *owne Image*. When by sinne I had lost both *thine Image*, and *my selfe* : thou didst renew in mee thine *Image* by thy *Spirit* : and diddest *redeeme* my Soule by thy *blood* againe : and now thou hast giuen vnto mee thy *Seale* and pledge of my *Redemption* ; nay, thou hast giuen thy selfe vnto mee O *blessed Redemer*. Oh what an inestimable *treasure* of riches, and ouer-flowing *Fountaine* of *grace* hath hee got vvhoe hath gained thee ! No man euer *ouched* thee by *Faith*, but thou didst *heale* him by *Grace*, for thou art the *Author* of *Saluation*, the *remedy* of
of

of all *evils*, the *medicine* of the *sicke*, the *life* of the *quicke*, and the *resurrection* of the *dead*. Seemed it a small matter vnto thee to appoint thy holy *Angels* to attend vpon so *vile* a Creature as I am; but that thou wouldest enter *thy selfe* into my Soule, there to *preserue*, *nourish* and *cherish* mee vnto life euerlasting?

If the *carkis* of the *dead* *Prophet* could reuiue a *dead man* that touched it; how much more shall the *living body* of the *Lord* of all *Prophets*, quicken the faithfull, in vvhose heart he *dwelleth*? And if thou wilt raise my body at the *last day* out of the *dust*; how much more wilt thou now *renine* my Soule

2 King. 13. 21

vvhich thou hast *sanctified* with thy *Spirit*, and *purified* with thy *bloud*? Oh Lord, what could I more desire, or what couldest thou more bestow vpon mee, then to giue me thy *body* for *meate*, thy *bloud* for *drinke*, and to lay downe thy *Soule* for the price of my *Redemption*? Thou Lord enduredst the *paine*, and I doe reape the *profit*: I receiued *Pardon*, and thou diddest beare the *punishment*. Thy *teares* vvere my *bathe*, thy *wounds* my *meate*, and the *iniustice* done to thee, satisfied for the *Iudgement* which vvas due to mee. Thus by thy *birth* thou art become my *Brother*, by thy *death* my *ransome*, by thy *mercy* my *re-ward*.

ward, and by thy *Sacrament*
my *nourishment*. O diuine
foode, by which the *sonnes of*
men are transformed into
the *sonnes of God*: so that
mans nature dyeth, and *Gods*
nature liueth and rulcth in
vs. Indeepe all *Creatures*
wondered that the *Creator*
would be enclosed nine mo-
neths in the *Virgins wombe*,
(though her wombe being
replenished vvith the *Holy*
Ghost, vvvas more *splendide*
then the *starry Firmament*.)
But that thou shouldest thus
humble thy selfe to dwell for
euer in my heart, which thou
foundst more vncleane then
a *dung-hill*: It is able to make
all the *Creatures* in heauen
and earth to stand amazed:
But seeing it is thy free grace

Ll ;

and

and meere pleasure thus to enter and to dwell in my heart, I vvould to God that I had so *pure a heart*, as my *heart* could *wish* to entertaine thee. And who is fit to entertaine Christ? or who though *innited* would not choose, vvith *Mary*, rather to kneele at thy *feete*, then presume to sit with thee at the *Table*? Though I want a *pure heart* for thee to dwell in, yet *weeping eyes* shall neuer be vvanting to vvash thy *blessed feete*, and to lament my *filthy finnes*. And albeit I cannot weepe so many *teares* as may suffice to wash thy *holy feete*, yet Lord it is sufficient that thou hast shed *bloud* enough to cleanse my *sinfull Soule*. And I am
fully

fully (O Lord) assured that all the *daintie fare* wherewith the *disdainfull Pharise* entertained thee at his *Table*, did not so much please thee as *those teares* which penitent *Mary* poured vnder the *table*. I would therefore wish vvith *Ieremie*, that *my head* were a *fountaine of teares*, that seeing I can by no meanes yeeld sufficient thanks for thy loue to mee; yet I might by *continuall teares*, testifie my loue vnto thee. And though no man is vvorthy of so infinite a *grace*: yet this is my comfort, *that he is worthy whom thou in fauour accountest worthy*. And seeing that now of thy meere grace thou hast counted mee (among others thy chosen) worthy

Gen. 37. 33.

1 Chron. 17.
27.2 Sam. 6. 11.
12.

worthy of this vnspeakeable
fauor, & sealed by thy Sacra-
ment the assurance of thy loue
and the forgiveness of my sins:
O Lord confirme thy fauour
vnto thy Seruants; and say of
mee as *Iaac* did of *Iacob*, *I*
haue blessed him, therefore hee
shall be blessed. And that I may
say vnto thee, vvith *Dauid*,
Thou O Lord hast blessed my
Soule, and made it thy house,
and it shall be blessed for ever.
And seeing it pleased thee
to blesse the house of *Obed-*
edom, and all his household, whi-
lest the *Arke* of the Lord re-
mained in his house: I doubt
not but thou wilt much more
blesse my *Soule* and *Body*,
and all that doe belong vn-
to mee, now that it hath plea-
sed thy Maiestie of thine
owne

owne good will to *enter vnder my roose*, and to dwell for euer in my *poore Cottage*. Bleſſe me, O Lord, ſo, that my ſinnes may wholly be remitted, by thy *blood*, my conſcience ſanctified by thy *ſpirit*, my minde enlightened by thy *truth*, my heart guided by thy *ſpirit*, and my will, in all things, *ſubdued* to thy *blessed will* and pleaſure. Bleſſe mee with all graces which I *want*, and increaſe in me thoſe good giſts which thou haſt *already beſtowed* vpon me. And ſeeing that I hold thee not by the armes, as *Iacob*, *wreſtling* without mee; but inwardly *dwelling* by *faith* within me: ſurely, Lord, *I will neuer let thee goe*, except thou *bleſſe me*, and giue

Gen. 32. 24.
&c.

giue mee a new name, a new heart, a new spirit, & strength by the power of God to preuaile ouer sinne and Satan. And I beseech thee, O Lord, desire not to depart from me as thou didst from Iacob because the day breaketh, and thy grace beginneth to dawn and appeare. But I from my soule, humbly with the *Emmanues*, entreat thee O sweet Iesu to abide with me, because it drawneth towards night. For the night of temptation, the night of tribulation, yea my last long night of death appeareth, O bleisfed Saviour, stay with me therefore now and euer. And if thy presence goe not home with mee, carry mee not from hence. Goe with me and liue with me, and let neither death

death nor life *seperate* mee
from thee. *Drine* me from
my selfe, *draw* me vnto thee,
Let me be *sicke*, but *sound* in
thee, and in my *weaknesse*
let thy *strength* appeare. Let
me seeme as *deaa*, that thou
alone maiest be scene to *liue*
in me, so that all my *mem-*
bres, may be but *instruments*
to act thy *motions*. *Set me as*
a scale vpon *thine heart*, and
let thy *zeale* be settled vpon
mine, that I may bee out of
loue with *all*: that I may be
onely in loue with *thee*. And
grant, O Lord, that as thou
now vouchsafest me this fa-
uour to sit at thy table to re-
ceiue this *Sacrament* in thy
house of grace: so I may here-
after through thy mercy, be
receiued to *eate and drinke at*
thy

Cant. 8.6.

Luk. 22.30

Apo. 5. 9.

Apoc. 7. 10.
11. 12.Rom. 12. 1.
Luk. 17. 5.

thy table in thy kingdome of glory. And for thy mercy, I doe here with the 4. beasts and 24. Elders cast my selfe downe before thy throne of Grace, acknowledging that it is thou that hast redeemed me with thy blood, and that salvation commeth onely from thee. And therefore, vnto thee I doe yeeld all praise and glory, and wisdom, and thanks, and honour, and power, and might, and maiestie, O my Lord, and my God, for evermore. Amen.

Thirdly, seeing Christ hath sacrificed himselfe for thee: (and all that thou canst giue is too little) therefore thou must offer thy selfe to bee a *living, holy, and acceptable sacrifice vnto God: by ser-*
uing

uing him in *righteousnesse* and *holnesse* all thy daies. Thus *Tertullian* witnesseth, that in his time, a Christian was knowne from an other man, onely by the *holnesse* and *uprightnesse* of his life.

2 *Of the duties which we are to doe after the Communion, ioynly with the Congregation.*

THe duties to be performed *ioynly* with the Church, are three. First, *publike thankesgiving*, both by *prayers and singing of Psalmes*, thus Christ himselfe and his Apostles did. Secondly, *Ioyning with the church*, in giving (euery man according to his ability) toward the *reliefe of the*

Mar. 16. 30.
Which is probable to have bene the 113.
Psalme.
1 Cor. 16. 1.
Heb. 13. 16.
Rom. 15. 25.

* Qui copio-
siores sunt &
volunt, pro
arbitrio quif-
que suo quod
visum est,
contribuant :
& quod ita
colligatur,
apud propo-
situm deponi-
tur : atque
inde ille optu-
latur pu-
pillis & vi-
duis & qui
propter mor-
bum aut ali-
quam aliam
causam egent
&c. Iustin.
Martyr.

Apolog. 2.

* ἀγόγι.

Lucrum est
pietatis no-
mine facere
sumptum.

Tertul. Apo.
adu. Gent.
cap. 39.

Num. 6. 23.

27.

the poore. This was the man-
ner of the *Primitive Churches* to make^a *Collections* and^a *Love-feasts* after the *Lords Supper*, for the reliefe of the poore Christians. Thirdly, When thanks and praise is ended : then with all reue-
rence to stand vp, and to re-
ceiue the *blessing* of God, by
the mouth of his *Minister*,
and to receiue it, as if thou
diddest heare God himselfe
pronouncing it vnto thee
from heauen. For by^a *their*
blessing, God doth *blesse* his
people.

*Thus farre of the duties to
be practised in the Church.*

The duties which thou
art to practise after that thou
art departed home, are three.
First, to observe diligently,
whether

whether thou hast *truely received* CHRIST in the Sacrament. Which thou maiest thus easily perceiue : for seeing *his flesh is meat indeed,* and *his blood is drinke indeede,* and that he is *so full of grace,* that no man euer touched him by *faish,* but he receiued *vertue* from him. It cannot possibly be, that if thou hast eaten his flesh, or drunke his blood, but thou shalt receiue grace and power to bee cleansed from thy sinnes and filthynesse. For if the *Hemorrhise,* that did but touch his garment, had her *bloody issue* that continued so long, *forthwith* stanchd : How much more will the *bloody issue of thy sinne,* be stanchd, if thou then hast truely eaten and drunke

Ioh. 6. 65.

Mar. 5. 29.

drunke the *very flesh and blood of Christ* ? But if thy issue still runneth, thou maist iustly suspect, thou hast neuer yet *truly touched Christ*.

Secondly, Seeing thou hast now *reconciled* thy selfe to G O D, and *renewed* thy Couenant, and *vowed* newnesse and amendment of life. Thou must therefore haue a special care, that thou doest not yeeld to commit thy *former* sinnes any more: knowing that the *uncleane spirit*, if euer he can get into thy Soule againe, after that it is *swept and garnished*: hee will enter forcible possession with 7. other *Diuels worse then himselfe*; So that *the end of that man shall bee worse then his beginning*. Be yee not therefore

Mat. 12. 44.
&c.

therefore like the *Dogge* that
returnes to his vomit, or the
washed sow that walloweth in
the mire againe. And returne
 not to thy *malice*, like to the
Adder, who laying aside
 her *poysen* while shee *drinckes*,
 takes it vp againe when shee
 hath done. But when either
 the *Devil* or thy *flesh* shall
 offer to tempt and mooue
 thee to *relapse* into thy for-
 mer sinnes: answer them as
 the *Sponse* doth in the *Canti-
 cles*, *I haue put off my coate*
 (of my former corruption)
how shall I put it on? I haue
washed my feete how shall I
defile them againe?

2 Pet. 2.22.

Cant. 5 3.

Lastly if euer thou hast
 found either ioy or comfort
 in receiuing the holy Sacra-
 ment, let it appeare by thy
 eager

Pfal. 45. 7
Heb. 1. 9.

Cant. 1. 3.

Pfal. 34. 8.

Scio Romæ
hanc esse con-
suetudinem
ut fideles sem-
per Christi cor-
pus accipiant
Hier. Apol.
adu. Iouin.

rager desire of receiuing it of-
ten againe. For the body of
Christ as he was annointed with
the oyle of gladnesse aboue his
fellowes: so doth it yeelde a
sweeter sanour then all the
oyntments of the world.
The fragrant smell whereof,
allureth all soules who haue
once tasted the sweet-
nesse thereof, euer after to
desire oftner to taste there-
of againe. Because of the
sanour of thy good oyntment,
therefore doe the Virgins loue
thee. O taste therefore and
often see how good the Lord is,
saith David; This is the
commandement of CHRIST
himselfe, Doe this in remem-
brance of me, and in doing this
thou shalt shew thy selfe best
mindefull and thankfull for
his

his death. For as oft as yee
shalleate this bread and drinke
this cup, yee shall shew the
Lords death until he come. And
let this bee the chiefe ende
whereunto, both thy recei-
uing and lining tendeth: that
thou maiest be a holy Chri-
stian, zealous of good workes,
purged from sinne, to line so-
berly, righteously and godly in
this present world; that thou
maiest be acceptable to God,
profitable to thy brethren, and
comfortable vnto thine own
soule.

Thus farre of the man-
ner of glorifying
God in thy life.

Now

Quotidie
communionē
Eucharistia
percipere,
nec laudare nec
reprehendere.
Omnibus Do-
minicus die-
bus commu-
nicandum
sua lege ex-
hortor, et
mens sine
affectu pec-
catis sit.
Aug (velpe-
rius Gen-
adius) lib. de
Eccl. dogm.
cap. 53.
Tit. 2. 12. 14.



*Now followeth the Practise of
Piety in glorifying God in the
time of sicknesse, and when
they are called, to die in
the Lord.*

AS soone as thou
perceivest thy selfe
to be visited with
any sicknesse; me-
ditate with thy selfe :

I That misery cometh
not forth of the dust : neither
doth affliction spring out of the
earth. Sicknesse comes not
by hap or chance, (as the
Philistines supposed that
their *Mise* and *Emeroides*
came :) but from mans wic-
kednesse, vy which as sparkles
breaketh

Iob 5. 4.

1 Sam. 6. 9.

breaketh out. Man suffereth
(saith Ieremie,) for his sinnes.
Fooler (saith Dani.) by rea-
son of their transgressions, and
because of their iniquities are
afflicted. As therefore Sale-
mon aduised a man to carry
himselſe towards an earthly
Prince : If the spirit of him
that ruleth, rise vp against
thee : leane not thy place, for
gentlenesse pacifieth great sins:
so counsell I thee, to deale
with the Prince of Princes :
If the spirit of him, that ru-
leth heauen and earth rise vp
against thee, let not thy heart
despaire; for repentance pa-
cifieth great sins. And who-
euer returneth in his affliction,
to the Lord God of Israel, and
seekes him, he will be found of
him.

Lam. 3. 39.

Psal. 107. 37

Eccles. 10. 4

2 Chro. 13. 4

Mat. 6. 6.

Psal. 4. 4.

Lam. 3. 40.

Iosh. 7. 16.
&c.

2 Shut too thy Chamber doore : *Examine thine owne Heart upon thy bed. Search and try thy wayes :* Search as diligently for thy capitall sinne (as *Ioshua* did for *Achan*) till thou findest it : for albeit GOD, when he beginneth to chasten his Children, hath respect to all their sinnes : yet vwhen his anger is incensed : he chiefly taketh occasion to chasten, and enter vvith them into Iudgement, for some *one* grieuous sinne, wherein they haue liued without Repentance.

3 When thou hast thus considered all thy sinnes, put thy selfe before the Iudgement seate of God, as a felon or murtherer standing at
the

the Bar of an earthly Iudge:
 and with griefe and sorrow
 of heart *confesse* vnto God all
 thy knowne sinnes, especial-
 ly thy Capitall offences,
 wherewith God is chiefly
 displeased. Lay them open,
 with all the circumstances of
 the *time*, *place*, and *manner*
 how they were committed;
 as may most serue to aggra-
 uate the *hainousnesse* of thy
 sinnes, and to shew the *con-*
trition of thy heart for the
 same. Lift vp thine hand, and
 acknowledgethy selfe before
 the righteous Iudge of hea-
 uen and earth, *guilty* of eter-
 nall death and damnation,
 for those thy hainous sinnes
 and transgressions. And ha-
 uing thus *accused* and *indged*
 thy selfe; cast downe thy selfe

Prou. 28. 30.

Psal. 99. 5.
Heb. 4. 10.

1 Reg. 20. 33

before the Foote-stoole of his Throne of Grace : assuring thy selfe , that whatsoever the *Kings* of *Israel* be; yet the *G O D* of *Israel* is a mercifull God. And cry vnto him from a penitent and faithfull heart, for mercy and forgiuenesse : as eager, and earnest, as euer thou knewest a malefactor, being to receiue his sentence, crying vnto the Iudge for saueur, and pardon : vowing amendment of life, and (by the assistance of his Grace) neuer to commit the like sinne any more. All vvhich thou maist doe in these or the like words.

A

*A Prayer when one begins
to be sicke.*

O Most righteous Iudge,
yet in Ie'us Christ, my
gracious Father : I wretch-
ed sinner, doe here returne
vnto thee (though driuen
with *pains* and *sicknesse*,) like
the *prodigall childe*, with *want*
and *hunger*. I acknowledge
that this sicknesse and paine
comes not by blinde *chance*
or *fortune* : but by thy diuine
providence and speciall ap-
pointment. It is the stroke of
thy heauie hand, vvhich my
sinnes haue iustly deserued :
and *the things that I feared*
are now fallen vpon mee. Yet
I doe vvell perceiue, that in
wrath thou remembrest mer-

Iob. 3. 25.

Habak. 3. 2.

cie : When I consider how many, and how hainous are my *sinnes*, and how few and easie are thy *corrections*. Thou mightest haue stricken me with some fearefull and so- daine death, vwhereby I should not haue had eyther *time* or *space* to haue called vpon thee for *grace* and *mercy*; and so I should haue *perished* in my *sinnes*; and beene for euer *condemned* in Hell.

But thou O Lord visitest mee vvith such a Fatherly chastisement, as thou vvest to visit thy dearest children, whom thou best louest; gi- uing mee (by this sicknesse) both warning and time to re- pent, and to sue vnto thee for grace and pardon. I take
not

not therefore, O Lord, this thy visitation, as any *signe* of thy wrath or hatred, but as an assured *pledge* and token of thy fauour and louing kindnes, whereby thou dost vwith thy temporall Iudgements; draw mee to *iudge my selfe*, and to repent of my wicked life, that I should not be condemned with the godlesse and vnpenitent vworld. For thy holy Word assures mee, that *whom thou lovest*, thou thus chastenest: and that thou scourgest euery Sonne that thou receivest. That if I endure thy chastening, thou offerest thy selfe vnto me as vnto a sonne, and that all that continue in sinne. and yet escape without correction, whereof all thy Children are

1 Cor. 11. 31

Heb. 12. 6. 7.
&c.

partakers, are Bastards, and not sonnes, and that thou chastenest mee for my profit, that I may be a partaker of thy holinesse. O Lord, how full of goodnesse is thy nature, that hast dealt with mee so gratiouſly in the time of my health and prosperitie; and now being prouoked by my finnes and vnelankefulnesse, hast such fatherly and profitable ends, in inflicting vpon me this sicknesse and correction.

Ezech. 16. 49

I confeſſe Lord, that thou doeſt iuſtly afflict my *body* with sicknesse; for my *ſoule* was ſicke before of long prosperitie, and ſurfetted with ease, peace, plentie and fullnesse of bread. And now, O Lord, I lament and mourne
for

for my sinnes; *I acknowledge my wickednesse, and mine iniquities are alwayes in my sight.* Oh what a vvretched sinner am I, void of all goodnetle by nature, and full of euill by sinfull custome! Oh what a world of sinne haue I committed against thee, whilest thy long sufferance expected my conuersion, and thy blessings wooed mee to repentance! Yet O my God, seeing it is thy propertie more to respect the *goodnesse* of thine owne nature, then the *deserts* of sinners: I beseech thee, O Father, for thy Sonne *Iesus Christ* his sake, and for the merits of that *all-sauing* death, which he hath voluntarily suffered, for all which belecue in him: *haue mercy*

M m s vpon

Pfal. 51. 1.

Verse 11.

Pfal. 25. 7.

Hof. 14. 4.

upon me according to the multitude of thy mercies; turne thy face away from my sinnes, and blot out all mine iniquitie: cast me not out of thy presence, neither reward mee according to my deserts: for if thou dost reiect mee, who will receiue me? or who will succour me, if thou dost forsake mee? But thou, O Lord, art the helper of the helpelesse, and in thee the fatherlesse findeth mercy: for though my sinnes be exceeding great, yet thy mercy, O Lord, farre exceedeth them all: neither can I commit so many as thy Grace can remit and pardon. Wash therefore, O Christ, my sins with the vertue of thy precious blood; especially, those sinnes, vvhich from a penitent

tent heart I haue confessed
 vnto thee: but chiefly O
 Lord, for Christ his sake for-
 giue mee [*]. And seeing
 that of thy loue thou did-
 dest lay downe thy life for
 my ransome, vwhen I vvas
 thine enemy: Oh saue now
 the price of thine owne
 blood, vwhen it shall cost
 thee but a *smile* vpon mee,
 or a gracious *appearance* in
 thy Fathers sight in my be-
 halfe. Reconcile mee once
 againe, O mercifull Media-
 tour, vnto thy Father; for
 though there be nothing
 in mee that can please him,
 yet I know that in thee and
 for thy sake, hee is *well plea-*
sed with all, whom thou ac-
 ceptest and louest. And if
 it be thy blessed vwill, re-
 moue

*Here name
 that sinne,
 which most
 troubleth
 thy consci-
 ence.

Mat. 3. 17.

Ephes. 5. 16.

move this sickenelle from mee, and restore mee to my former health againe ; that I may liue longer to set forth thy glory, and to be a comfort to my Friends, vvhich depend vpon mee ; and procure to my selfe a more settled assurance of that heauenly inheritance, vvhich thou hast prepared for mee . And then Lord, thou shalt see how religiously and wisely I shall *redeeme the time*, which heretofore I haue so lewdly and prophanely spent:and to the end that I may the sooner and the easier be deliuered from this paine and sicknes:direct mee, O Lord,I beseech thee, by thy diuine prouidence, to such a Physitian and helper :

as that (by thy blessing vpon
thy meanes) I may recouer
my former health and wel-
fare againe. And good Lord
vouchsafe, that as thou hast
sent this *sicknesse* vnto mee;
so thou wouldest likewise be
pleased to send thy *holy spirit*
into my heart, whereby this
present sicknesse may be san-
ctified vnto me: that I may
use it as thy *school*, where-
in I may learne to know the
greatnesse of my misery and
the riches of thy mercy:
that I may be so *humbled* at
the *one*, that I *despaire* not of
the *other*: and that I may so
renounce all confidence of
helpe in my selfe, or in any
other creature: that I may
onely put the whole rest of
my saluation in thy all suf-
ficient

Iam. 1. 17.
Ioh. 3. 27.

1 Cor. 10. 13

ficient merits. And forasmuch as thou knowest Lord, how weake a vessel I am, full of frailty and imperfections; and that by nature I am angry and froward vnder euery crosse and affliction: O Lord, who art the *giuer of all good gifts*, arme me with patience to endure thy blessed will and pleasure: and of thy mercy lay no more vpon me, then I shall be able to endure and suffer. Giue me grace to behaue my selfe in all patience, loue and meekenesse, vnto those that shall come and visit mee, that I may thankfully receiue, and willingly embrace all good counsels & consolations from them, and that they may likewise see in me such good examples

amples of *patience*, and heare from me such godly lessons of *comfort*, as may bee arguments of my Christian faith and profession; and instructions vnto them how to behaue themselves, when it shal please thee to visit them with the like affliction or sicknesse. I know, O Lord, I haue deserued to die; and I desire not longer to liue then to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it bee thy blessed will, restore mee to health againe, and grant me a longer life. But if thou hast according to thine eternall decree) appointed by this sicknesse, to call for mee out of this transitory life:

Psal. 31. 5.

Psal. 65. 2.
1 King. 39. 8

I resigne my selfe *into thy hands*, and holy pleasure: thy blessed will be done, whether it be by life or by death. Onely, I beseech thee, of thy mercy forgive mee all my sinnes, and prepare my poore soule, that by a true faith and vnfeigned repentance, shee may bee ready against the time, that thou shalt call for her out of my sicke and sinfull body. O heauenly Father, who art *the bearer of prayers*, bearest thou in heauen *this my prayer*; and in this extremity grant me these requests, not for any worthinesse that is in me, but for the merits of thy beloued Sonne *Iesus*, my onely Sauiour and Mediator: for whose sake thou hast promised to
 heare

heare vs, and to grant *what-soeuer we shall aske of thee in his Name.* In his name therefore, and in his owne words I conclude this my vnperfect Prayer, saying:

Ioh. 16. 23.

Our Father which art in Heauen, &c.

Having thus reconciled thy selfe with G O D in Christ:

I Let thy next care be to *set thy house in order*, as *Isay* aduised king *Ezechias*, making thy last *Will* and *Testament* (if it bee not already made.) If it be made; then *peruse* it, *confirme* it, and for auoyding all doubts and contention, *publish* it before witnesses, (that if God call for thee out of this life) it may

Isay 38. 1.

may stand in force and vnalterable, as *thy last Will and Testament*, and so deliuer it locked, or sealed, vp in some *Boxe*, to the keeping of a faithfull friend, in the presence of honest witnesses.

2 But in making thy *Testament* take a religious *Diuines* aduise, how to bestow thy *beneuolence*: and some honest *Lawyers* counsell to contriue it according to *Law*.

Dispatch this, before thy sicknesse doth *encrease*, and thy memory *decay*, lest otherwise thy *Testament* prooues a *dotement*: and another mans *fancy*, rather then thy *will*.

3 To preuent many in-conueniences, let me recommend

mend to thy discretion two things.

1 If God haue blessed thee with any competent state of wealth ; make thy *Will* in thy *healthtime*. It will neither put thee *farther* from thy goods, nor hasten thee *sooner* to thy death : but it will bee a great ease to thy *minde* in freeing thee from a great *trouble* , when thou shalt haue most need of *quiet* : for when thy *house* is set in order, thou shalt be better enabled to set thy *soule* in order, and to dispose of thy journey towards G O D.

2 If thou hast children, giue to *euery one* of them a portion, according to thine *ability*. in thy lifetime ; that thy life may seeme an *ease*,
and

and not a *yoake* vnto them : yet so giue ; as that thy children may still bee beholding vnto *thee*, and not *thou* vnto *them*. But if thou keepe all in thy hands whilest thou liuest : they may thanke *death* and not *thee* for the portion that thou leauest them. If thou hast no children, and the *Lord* haue blessed thee with a great portion of the goods of this world ; and if thou meane to bestow them vpon any *charitable* or *pious* vses : put not ouer that *good worke* to the trust of others ; seeing thou seest how *most* of other mens *Executors*, prooue *almost* *Executioners*. And if friends be so vnfaithfull in a mans life ? How much greater cause hast thou

to distrust their fidelity after thy death?

Lamentable experience sheweth, how many *demonstrations* *Wills*, haue of late, either beene quite concealed, vicerly *ouerthrowne*, or by cauils and quirkcs of Law *frustrated* or *altered*: whereas by the *Law of God*, the will of the dead should not be *violated*: but all his godly intentions *conscionably* performed and fulfilled, as in the *sight of God*: Who in the *day of the Resurrection*, will bee a *iust Judge*, both of the *quicke* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtfull* it should be * construed, as it might come neereſt to the honour of G O D, and the *honest intention*

Gal. 3. 15.
Heb. 9. 17.

1 Cor. 5. 10.
Eccl. 12. 14.
Rom. 2. 15.
1 Cor. 4. 5.
Act. 17. 31.
32.

* *Voluntas*
testatoris magis
inſpicienda eſt quam
verba. l. cum
virumſ ſeni.
C. de ſidei
cum ff. ad
leg. Fal. l. ſi.
ff. ad Treb.
l. vbi. § ſe
roga.

tion of the *Testator*. But let the *vengeance* due to such vnchristian deedes, light on the *Actors* that doe them: not on the *kingdome* wherein they are suffered to be done. And let other *Rich men* be warned by such *wretched examples* not to * marry their *minde*s to their *money*: as that they will doe no good with their *goodes* till death *disorder*eth them.

* *Matrimonium inter aurum & Arcam, diuortium inter deum & animam.*
Aug.

Felix quem faciunt aliena pericula cautum.

Considering therefore the *shortnesse* of thine owne *life* and the *uncertainety* of others *inst. dealings* after thy death, in these *vninst. daies*: Let me aduise thee (whom G O D hath bleiled with *ability*, and an *intent* to doe good) to become in thy *life time* thine owne *Administrator*; make thine

thine owne handes thine *Executors*, and thine owne eies thy *overseers*; cause thy *lanthorne* to giue her light *before thee*, and not *behinde thee*; giue *God* the *glory*, and thou shalt receiue of him in *due time* the *reward*, which of his grace & mercy he hath promised to thy *good workes*.

4 Having thus set thy *house* and *soule* in order (if the determined number of thy daies be not expired) God will either haue mercy vpon thee, and say, *Spare him* (O *killing malady*) *that he goe not downe into the pit*; for I haue *received a reconciliation*. Or els, his *Fatherly providence* will direct thee to such a *Physitian* and to such *meanes*, as that by his *blessing* vpon their

Gal. 6. 9.
Math. 10. 42.
Mar. 9. 41.
Mat. 25. 40.
Luk. 14. 14.
& 18. 22.
1 Cor. 15. 58
Apo. 14. 13.

Iob. 14. 5.

Iob. 33. 24.

2 King. 30. 7.

2 King. 5. 7.
8. 10.

Ioh. 9. 7.

2 Reg. 1.2.3

Leu. 20.6.
Deu. 18.10.
 &c.
2 Thef. 2.10
Deut. 18.3.

their *endeavour*s: thou shalt *reco*uer, and bee restored to thy former health againe. But in any wise take heede; that thou nor none for thee, send vnto *so*recers, *wi*ards, *charmers*, or *enchanters* for helpe: for this were to leaue the God of *Israel*, and to goe to *Baalzebub* the God of *E*gypt for helpe, as did wicked *A*ba-*ziab*, and to breake thy vow which thou hast made with the blessed Trinity in thy Baptisme: and bee sure that G O D will neuer giue a blessing by those meanes which he hath accursed. But if hee permits *Satan* to *euil* thy body, feare lest it tend to the *damnation* of thy soule, thou art tried: beware.

5 When thou hast sent
for

for the *Physician*, take heede
 that thou put not thy trust
 rather in the *Physician*, then
 in the *Lord*, as *Aza* did;
 of whom it is said, that *hee*
sought not the Lord in his dis-
ease, but to the Physicians;
 which is a kinde of Idolatrie,
 that will increase the Lords
 anger, and make the Phy-
 sicke receiued vneffectuall.
 Vse therefore the *Physician*
 as Gods *Instrument*, and *Phy-*
sicke, as Gods *meanes*. And
 seeing it is not lawfull with-
 out Prayer to vse *ordinarie*
foode, 1 *Tim. 4. 4.* much
 lesse *extraordinary* *Physicke*
 (whose good effect depends
 vpon the blessing of GOD.)
 Before thou takest thy *Phy-*
sicke, pray therefore hearti-
 ly vnto GOD, to bleesse it

N n

vnto

1 Chr. 16. 12.

Isa. 1. 5. 6.

Ier. 8. 22.

vnto thy vse, in these or the like vvords.

A Prayer before taking of Physicke.

1 Sam. 2. 6.

2 Sam. 14. 14

O Mercifull Father, who art the Lord of health, and of sicknesse, of life, and of death: who killest, and makest alive: who bringest downe to the grane, and raisest vp againe: I come vnto thee, as to the onely Physician, who canst cure my soule from sinne, and my body from sicknesse. I desire neither life nor death, but referre my selfe to thy most holy will. For, though wee must needes dye, and bring dead our liues are as water spilt on the ground, which cannot be gathered vp againe.

again. Yet hath thy gracious
prouidence (whilest life re-
maineth) *appointed meanes*,
vvhich thou vvilt haue thy
children to vse; and (by the
lawfull vse thereof) to ex-
pect thy *bleffing* vpon thine
owne *meanes*, to the *curing*
of their sicknesse, and *resti-
tution* of their health. And
now O Lord, in this my ne-
cessitie, I haue, according to
thine ordinance, sent for thy
seruant (the *Physitian*) vvho
hath prepared for mee this
Physicke which I receiue, as
meanes sent from thy fatherly
hand. I beseech thee there-
fore, that as by thy *bleffing*
on a *lump of dry figs*, thou
didst heale *Ezekias sore*, that
he recovered: and by *seauen
times washing* in the Riuer of

Isay 38. 21.

1 King. 5. 14.

Iohn 9.6.7.

Mat. 8. 15.

Mat. 8. 10.
&c.

Jordane, didst cleanse Naaman the Syrian of his Leprosie : and diddest restore the man that was blinde from his birth, by annoynting his eyes with clay and spittle, and sending him to wash in the poole of Siloam : and by touching the hand of Peters wifes mother, didst cure her of her Feauer : and didst restore the Woman that touched the hemme of thy Garment, from her bloody issue : So it would please thee of thine infinite goodnesse and mercy, to sanctifie this Physicke to my vse, and to giue such a blessing vnto it, that it may (if it be thy will and pleasure) remove this my sicknesse and paine, and restore mee to health and strength againe.

But

Iob 14.

But if the *number* of those
dayes, vvhich thou hast ap-
pointed for me to liue in this
vale of misery be at an end;
and that thou hast sent this
sickenesse as thy Messenger,
to call for mee out of this
mortall life : then Lord *let*
thy blessed will be done : for I
submit my will to thy most
holy pleasure. Onely I be-
seech thee; encrease my *Faith*
and *patience*, and let thy *grace*
and *mercy* be neuer wanting
vnto mee : but in the midst
of all extremities, assist mee
with thy *holy Spirit*, that I
may willingly and cheareful-
ly resigne vp my *Soule*, (the
price of thine *owne blood*,)
into thy most *gracious hands*
and *custodie*. Grant this, O
Father, for *Iesus Christ* his
Nn 3 sake;

lake; to whom, vvith thee,
and the holy Ghost, be all
honour and glory, both now
and euermore, *Amen.*

Meditations for the sicke.

VVHilest thy sicknes
remaineth, vse of-
ten (for thy comfort,) these
few *Meditations*; taken from
the *ends*, wherefore G o d
sendeth afflictions to his chil-
dren. Those are *tenue*.

I That by afflictions, God
may not onely * correct our
sinnes *past* : but also vvorke
in vs, a deeper *loathing* of
our naturall *corruption*; and
so prevent vs from falling
into many other sins, which
otherwise vvee would com-
mit : like a good *Father*,
vvho

* Deus suos
percutit ut e-
mendet.
Hier. Com. in
Esa. lib. 6.
Deus calamita-
tes infligit,
non extingue-
re sed castiga-
re nos cupi-
ens. Basil. ser.
3. in diuites.

vwho suffers his tender *Babe*
 to scorch his finger in a *candle*,
 that hee may the rather
 learne to beware of falling
 into a *greater fire*. So that the
 childe of God may say with
David, *It is good for me that*
I have bene afflicted, that I
may learne thy Statutes: for,
before I was afflicted, I went
astray, but now I keepe thy
Word. And indeede (saith
S. Paul) *wee are chastened of*
the Lord, because wee should
not be condemned with the
World. With one Crosse God
 maketh two cures: the *cha-*
stisement of finnes past, the
prevention of sinne to come.
 For though the eternall *pu-*
nishment of sinne (as it pro-
 ceedeth from Iustice,) is sul-
 ly pardoned in the *sacrifice*

Psal. 119. 71.

Psal. 119. 67.

1 Cor. 11. 32

2 Sam. 12. 10

Verse 13.

of Christ: yet vvee are not
 (without serious iudging of
 our selues) exempted from
 the temporall chastisement
 of sinne; for this proceedeth
onely from the loue of God,
 for our good. And this is the
 reason, that when *Nathan*
 told *Dauid*, from the Lord,
 that his sinnes were forgiven:
 yet that the Sword (of cha-
 stisement) should not depart
 from his house: and that his
 Childe should surely die. For
 GOD, like a skilfull Phys-
 tian, seeing the soule to be
 poisoned vvith the setting of
 sinne; and knowing that the
 reigning of the *Flesh* vvill
 proue the ruine of the *Spi-
 rit*: ministreth the bitter pill
 of affliction, vvhereby the
 reliques of sinne is purged,
 and

and the *soule* more soundly
cured: the *flesh* is subdued,
and the *spirit* is sanctified:
Oh the *odiousnesse* of sinne,
vvhich causeth God to cha-
sten so *seuerely* his Children,
whom otherwise hee loueth
so *deerely*!

2 God sendeth affliction,
to scale vnto vs our *Adop-
tion*: for *euery Child* whom
God loueth hee correcteth:
And hee is a Bastard that is
not corrected. Yea, it is a sure
note, that where God seeth
sinne, and smites not: he there
detests, and loves not. There-
fore it is said, that hee * *suffe-
red* the vicked Sonnes of
Els, to continue in their sinnes
without correction, because the
Lord would slay them. On the
^a other side, there is no *surer*
Nn 5 token

Heb. 12. 6. 7.
3.

* *Ad mala
feruimus
non morimur
mali.*

1 Sam. 3. 25.

3 Namq; fa-
nor nimis
non est furor,
ira sed ingē:
At fauor in
ma gno sape
dolore laet.

Bill. Anthol.
sacr.

token of Gods *fatherly loue* and *care*: then to be corrected with some *croffe*, as oft as vve commit any *sinfull crime*. Affliction therefore is a *scale of Adoption*, no *signe of Reprobation*. For, the purest *Corne* is cleanest fanned, the finest *Gold* is oft test tryed, the sweetest *Grape* is hardest pressed, and the truest *Christian* heaviest crossed.

* Crebris tribulationibus
Ecclesiam suam Dominus
exercet: ne si
cuncta tempora
in ea forte
prosperè currant,
incolata
presentis exist
delectata,
minus cale-
stem patriam
sustinet.
Peda in
Cant.

3 God sendeth affliction, to *weane* our hearts, from too much *louing this World* and worldly vanities: and to cause vs the more earnestly to desire and long for * *eternall life*. For as the Children of *Israel* (had they not beene ill entreated in *Agypt*) vould neuer haue beene so willing

willing to goe towards *Canaan*: so (were it not for the crosses and afflictions of this life,) Gods Children would not so heartilie long, and willingly desire for the Kingdome of *Heaven*. For wee see many *Epicures* that vould be content to forgoe heauen, on condition that they might still enioy their earthly pleasures; and (hauing neuer tasted the ioyes of a better :) how loath are they to depart this life? whereas the * Apostle (that saw Heauens glory) tels vs: that there is no more comparifon twixt the ioyes of *eternall life*, and the pleasures of *this world*, then there is betwixt the *siftiest dung* and the *pleasanteft meate*: or betwixt the
stin-

Mundanus affectus presentia amat, temporalia curat, spiritualia negligit. & cum totus se spargit in istis, nil potest amare de futuris.
Iustin. Patriarch. de disc. monast. cap. 4.

* 2 Cor. 12.

Phil. 3. 8.

*Ne scilicet vi-
ri aliqua elat-
ione in hac
uita superbi-
ant, quibus-
dam tentatio-
nibus reprim-
untur.*
Eucher. in li.
Re 2.

Dent. 32. 15.

stinkingst *dung-hill*, and the fairest *bed-chamber*. As therefore a louing Nurse puts *Worme-wood*, or *Mustard*, on the breast, to make the childe the rather to forsake the dug: so GOD mixeth sometimes affliction, with the pleasures and prosperitie of this life; least (like the Children of this generation) they should forget God, and fall into too much loue of this present euill vworld; and so by riches grow proud: by *fame*; insolent: by *libertie*, vvanton: and *spurne with their heele against the Lord*, when they waxe fat. For, if Gods children loue the vworld so well, when (like a *curst stepmother*) shee misvseth and strikes vs; how should vvee loue this

Charlot

harlot if shee *smiled* vpon vs,
and *stroaked* vs, as shee doth
her owne *worldly Brats*?
Thus doth G O D (like a
wise and louing Father) *em-*
bitter with *crosses* the plea-
sures of this life, to his chil-
dren : that finding in this
earthly state no *true* nor *per-*
manent ioyes) they might sigh
& long for *eternall* life, where
firme and *euerylasting ioyes* are
onely to be found.

4 By affliction and sick-
nesse, God exerciseth his
children, and the *graces* which
hee bestoweth vpon them.
He refineth, and trieth their
faith, as the *Goldsmith* doth
his *gold*, in *the* furnace, to
make it shine more gliste-
ring, & bright: he *directs* vs
vp to *pray* more *diligently*.

1 Pet. 1. 7.

* Ut igne
purgati & ab
admiratione
vitiis, ornati
carum, non
deficiat, sol-
deant, exami-
nate invecum
tracitate.
Hic. in
Pla. 90.

*Schola crucis
schola lucis.

Gubernator
in tempestate
dignoscitur
in acie miles
probatior, de-
licata iactatio
est: cum peri-
culū non est:
conflatio
in aduersis,
probatio est
est veritatis.
Cypr. ser. 4.
de Immor.
Ier. 48. 11.

and zealously: and proueth what *patience* we haue learned all this while in his **school*. The like experience he maketh of our *hope*, *loue*, and all the rest of our *Christian vertues*: which without this triall, would *rust*, like iron vnexercised; or *corrupt*, like standing *waters* that either haue no *current*: or else are not *powred* from *vessell* to *vessell*: whose taste remaineth and whose *scent* is not *changed*. And rather then a man should keepe still the *scent* of his corrupted nature, to *damnation*; who would not wish to be *changed* from state to state, by crosses and sicknesse to *saluation*? For as the *Cumov*: which is *iron*, groweth best and smelleth most

most fragrant : and as the
fish is *sweetest* that lives in the
saltiest waters, : so those *soules*
are most *pretious* vnto Christ,
who are most exercised and
afflicted with his *Crosse*.

5 God sendeth affliction,
to demonstrate vnto the
world, the *truenesse* of his
childrens loue and seruice.
Euery *hypocrite* will serue
G O D, whilest he *prospereth*
and *blesseth* him : as the *Diuell*
falsly accused *Iob* to haue
done : but who (saue his lo-
uing childe) will loue and
serue him in *aduersity* ; when
G O D seemeth to bee *angry*
and *displeased* with him ? yea,
and cleaue vnto him most
inseperably ; when hee see-
meth (with the *greatest frown*,
and *disgrace*) to reiect a man,
and

Iob. 1. 9. 10.

Iob. 13. 13.

and to cast him out of his fauour? yea, when he seemeth to wound and kill as an enemy; yet then to say with Iob, *Though thou Lord kill me, yet will I put my trust in thee.* The louing, and seruing of God, and trusting in his mercy in the time of our *correction* and *misery*: is the truest note of an vnfaigned child, and servant of the Lord.

Hos. 5. 15.

Exod. 3. 7.

Psal. 86. 7.

Isai. 38. 2. 3.

6 Sanctified affliction, is a singular helpe to further our true conuersion: and to driue vs home by repentance to our heavenly Father. *In their affliction* (saith the Lord) *they will seeke mee diligently.* *Egypt's* burdens made *Israel* cry vnto G O D. *Dauid's* troubles made him pray. *Hezekias* sicknesse made him

him to *weepe* and miserie
droue the *Prodigall* childe,
to returne and sue for his Fa-
thers grace and mercy. Yea,
wee reade of many in the
Gospell, that (by *sickenesses*
and *affliction*) were driuen
to come vnto CHRIST;
vwho (if they had *health*
and *prosperity*, as others;)
would haue (like others) ne-
glected, or contemned their
Saviour: and neuer haue
sought vnto him for his sa-
uing health, and grace. For
as the *Arke of Noab*; the
higher it was tolled with the
floud, the neerer it mounted
towards *heauen*: so the *sancti-*
fied Soule, the more it is
exercised vvith *affliction*,
the neerer it is lifted to-
wards GOD. Oh *blessed*
is

Luk. 15. 16.
&c.

* *Deus non
delectatur
panis nostris
sed confes-
sionem querit
erroris. Alb.
in Psal. 4.
Peniten.*

is that *croffe*, that draweth a sinner to * come (vpon the knees of his heart) vnto *Christ*, to confesse his owne misery, and to implore his endlesse mercy ! Oh *blessed*, aye *blessed* bee that *Christ*, that neuer *refuseth* the sinner, that commeth vnto him, though weather-driuen by *affliction* and *miseric* !

7 Afflictions worke in vs, *pittie* and *compassion* towards our *fellow-brethren*, that bee in distresse and misery : whereby wee learne to haue a *fellow-feeling* of their calamities : and to *condole* their estate, *as if wee suffered with them*. And for this cause CHRIST himselfe would suffer, and *bee tempted in all things, like vnto vs* (sinne one-ly

Heb. 13. 3.

ly excepted:) that he might be
a mercifull high Priest, touched
with the feeling of our infirmi-
ties. For none can so hartily
bemone the misery of ano-
ther; as he who first suffered
himselfe the same affliction.
Hereupon a sinner in mise-
rie, may boldly say vnto
Christ:

*Non ignore mali miseris
succurrito Christe.*

*Our frailty, sith O Christ,
thou didst perceine:*

*Condole our state, who still
in frailties cleave.*

8 God vseth our Sicknes-
ses, and afflictions, as meanes
and examples, both to * *ma-
nifest* vnto others the faith
and *vertues* which hee hath
bestowed vpon vs: as also
to *strengthen* those who haue
not

Heb. 4. 15 &
2. 18. & 5.
8. 9.

* Sinit Deus
iustos inci-
dere in cala-
mitates, ut
virtutem qua
in illo late-
bat, aliis a-
periam ma-
nifestamque
faciat. Da-
masc. li. 2. de
Orth. ca. 29.

not receiued so great a *mea-
sure of faith* as wee. For
there can bee no greater en-
couragement to a weake
Christian; then to behold
a true professour, (in the *ex-
treamest* sickenesse of his *bo-
dy*, supported with greater
patience, and consolation
in his *soule*. And the comfor-
table and blessed departure
of such a man will arme him
against the feare of death,
and assure him: that the
hope of the *godlie*, is a *farre*
more pretious thing, then
that *flesh and blood* can *un-
derstand*, or *mortal eyes* *be-
holde*, in this *vale of misery*.
And were it not that wee did
see many of those whom we
know to be the vndoubted
children of G O D, to haue
endured

endured such affliction and calamities before vs. The greatneſſe of the miſeries and croſſes which oft times wee endure, would make vs doubt whether we be the children of G O D or no. And to this purpoſe Saint *James* ſaith, *G O D made Iob and the Prophets, an example of ſuffering aduerſity, and of long patience.*

9 By afflictions G O D makes vs conformable to the *Image of Chriſt* his ſonne, who being the *Captaine of our ſalvation*, was made perfect through ſufferings. And therefore he firſt bare the *Croſſe* in ſhame, before hee was crowned with glory: and did firſt taſte gall, before he did eate the *honey combe*: and
was

Rom. 8. 18.
1 Pet. 4. 13.
Heb. 2. 10.
Heb. 2. 7.
Mat. 27. 34.
Luk. 24. 42.
*Fauces poſt
mella gulta-
uit.* Tertul.
lib. de Co-
ron. milit.
cap. 24.

Plal. 14. 7.

2 Tim. 4. 7. 8

Apo. 3. 21.

Apo. 2. 17.

18.

Phil. 3. 21.

*Ideò tentan-
tur Sancti,
ut ipsi se ag-
noscant.
Primaf.*

was first derided, king of the
Jewes by the Souldiers in the
Highpriests hall: before he was
saluted, King of glory, by the
Angles in his Fathers Court.
And the more liuely, our
heauenly Father shal perceiue
the image of his naturall Son
to appeare in vs, the better
he will loue vs; and when
wee haue, for a time, borne
his likeness in his sufferings,
and fought and overcome: we
shall be crowned by Christ,
and with Christ sit in his
throne, and of Christ receiue
the pretious white stone and
morning starre, that shal make
vs shine like Christ for euer
in his glory.

10 Lastly, that the god-
ly may bee humbled in re-
spect of their owne state and
misery

misery : and God glorified by deliuering them out of their troubles and afflictions, when we call vpon him for his helpe and succour. For though that there is no man so pure, but if the Lord will *straightly marke iniquities* ; hee shall finde in him iust cause to punish him for his sin : Yet the Lord in mercy, doth * not *alwaies* in the affliction of his children respect *their finnes* : but sometimes layeth afflictions and crosses vpon them for his glories sake. Thus our Saviour Christ told his Disciples, that *the man was not borne blind, for his owne, or his Parents finnes* : but *that the worke of God should be shewed on him*. So hee told them
likewise

Ese se magnam virtutem crederet si nullam unquam eorum virtutum defectum sentiret. Gre. lib. 2. Moral. Iob.

Psal. 130. 3.

* *In his que patimur multum contra Deum murmur cordi nostro subrepat : quia ad quid hoc creator noster operatur ignotum est.* Greg. ep. 31.

Ioh. 9. 3.

Ioh. 11. 4.

likewise, that *Lazarus sicknesse was not vnto the death,* but for the glory of God. O the unspeakeable goodnesse of God, which turneth those afflictions, which are the shame and punishment due to our sinnes, to bee the subiect of his honour and glory!

These are the blessed, and profitable *endes*, wherefore God sendeth sicknesse and afflictions vpon his children, whereby it may plainly appeare, that afflictions are not signes either of Gods hatred, or of our reprobation: but rather tokens and pledges of his fatherly loue vnto his children whom he loueth: and therefore chasteneth them in this life, where, vpon repentance, there remaines hope
of

*Malum pati
malum non
est: malum
facere ma-
lum est.
Chrys. de
Prod. Iuda.*

of pardon : rather then to
 referre the punishment to
 that life where there is no
 hope of pardon, nor ende of
 punishment. For this cause
 the Christians in the * *Primi-
 tive Church* were wont to
 giue God great thanks for
 afflicting them in this life: So
 the Apostles reioyced, that
 they were counted worthy to
 suffer for Christs name. *Act. 5.*
 41. And the Christian He-
 brewes suffered with ioy the
 spoiling of their goods, knowing
 that they had in heauen a bet-
 ter, and an induring substance.
Heb. 10. 34. And in respect
 of these holy endes, the Apo-
 stle saith, That though no
 affliction for the present see-
 meth ioyous, but grieuous : yet
 afterwards it bringeth the
 O o quiet

* Cum vexa-
 mur, ac pre-
 miamur, tamen
 maximo gra-
 tias agimus
 indulgentissi-
 mo Patri,
 quod corrup-
 telam nostrā
 non patitur
 longius pro-
 cedere, sed
 plagis ac ver-
 beribus
 emendat.
 Lactan. lib. 3
 cap. 23.

Heb. 12. 11.

quiet fruit of righteousness, to them who are thereby exercised. Pray therefore heartily, that as God hath sent vnto thee this sicknesse, so it would please him to come *himselfe* vnto thee, with thy sicknesse: by teaching thee to make those sanctified v-
ses of it, for which hee hath inflicted the same vpon thee.

*Meditation for one, that
is recovered from
sicknesse.*

IF G O D hath of his mercy heard thy prayers, and restored thee to thy health againe, consider vvith thy selfe.

i That thou hast now receiued from G O D, as it were

were *another life*. Spend it therefore, to the honour of God, in *newnesse of life*. Let thy sinne die with thy *sicknesse*: but liue thou by grace to *holnesse*.

2 Be not the more *secure*, that thou art restored to *health*: neither *insult* in thy selfe, that thou hast escaped *death*: but thinke rather, that G O D (seeing how *unprepared* thou wast:) hath of his mercy heard thy prayer, spared thee, and giuen thee some *little* longer time of *respite*; that thou maiest both amend thy life, and put thy selfe in a *better* readinesse against the time that he shall call for thee, without further delay, out of this world. For though thou hast escaped *this*;

It may be, thou shalt not escape the *next* sicknesse.

3 Consider how fearefull a reckoning thou haddest made; before the *Iudgement seat* of *Christ* by this time, if thou haddest dyed of *this* sicknesse. Spend therefore the time that remaines, so; as that thou maiest be able to make a more *cheerefull account* of thy life, when it must be expired *indeed*.

4 Put not farre off the *day of death*: thou knowest not for all this, how *neere* it is at hand: and (being so fairely *warned*) be *wiser*: for if thou be taken vnprovidend, the next time thy *excuse* will be *lesse*, and thy *iudgement* *greater*.

5 Remember, that thou
hast

hast vowed amendment, and newnesse of life. Thou hast vowed a vow vnto God, defer not to pay it: for hee delighteth not in fooler; pay therefore that thou hast vowed. The vn-cleane spirit is cast out: Oh let him not re-enter with *seuen* worse then himselfe. Thou hast sighed out the groanes of contrition: thou hast wept the teares of repentance: thou art washed in the poole of Bethesda, streaming with five bloody wounds, not of a troubling Angell: but of the Angell of Gods presence, troubled with the wrath due to thy sinnes: who descended into hell, to restore thee to sauing health, and heauen. *Returne not now with the Dogge to thine owne*

Ecc1.5. 3.

Mat. 12.43.
8cc.

Ioh. 5.2.4.
Iai. 63.9.
Luk. 14.33.

2 Pet. 2.20.
22.

Ioh. 5. 14.

Ioh. 8. 11.

1 Pet. 4. 4.

vomit: nor like the washed sow,
to wallow againe in the mire
of thy former sinnes, and vn-
cleannesse: lest being intan-
gled, and ouercome againe
with the filthinesse of sinne
(which now thou hast esca-
ped) thy latter end prooue
worse then thy first beginning.
Twice therefore doth our
Saviour Christ giue the same
cautionary warning to healed
sinners. First, to the man cu-
red of his 38 yeeres disease:
Behold, thou art made whole:
sinne no more, lest a worse thing
fall vnto thee. Secondly, to
the woman taken in adulte-
ry: *Neither doe I condemne*
thee: Goe thy way and sinne no
more. Teaching vs, how
dangerous a thing it is, to re-
lapse and fall againe, into the
for-

former excelsse of riot. Take heede therefore vnto thy wayes, and pray for grace, that thou maiest apply thy heart vnto wisdom: during that small number of dayes, which yet remaine behinde. And for thy present mercy and health; imitate the thankfull Leaper, and returne vnto God this, or the like thanksgiuing.

Psal. 90. 12.

*A thanksgiuing to be said
of one that is recovered
from sicknesse*

 Gracious and mercifull Father, who art the Lord of health, and sicknesse, of life and of death: who killest, and makest aloue:

1 Sam. 2. 6.

*who bringest downe to the
grane, and raisest vp againe :*
who art the onely preseruer
of all those that trust in thee.
I thy poore and vnworthy
seruant (hauing now by ex-
perience of my painefull sick-
nesse) felt the *griuousnesse* of
misery due vnto *sinne* ; and
the *greatnesse* of thy mercy
in forgiuing *sinners* : and per-
ceiuing with what a fatherly
compassiion thou hast heard
my prayers, and restored me
to my health and strength a-
gaine :) doe heere (vpon
the bended knees of my
heart) returne (with the
thankfull Leaper) to ac-
knowledge thee *alone* to bee
the God of my health and
saluation ; and to giue thee
the praise and glory for my
strength

Strength and deliuerance, out
of that grieuous disease and
malady : and for thus tur-
ning my *mourning* into
mirth; my *sickenesse* into
health : and my *death* into
life. My sinnes deserued pu-
nishments, and thou hast
corrected me, but *hast not gi-
uen me ouer vnto death.* I loo-
ked (from the day to the night)
when thou wouldest make an
end of me : I did chatter like
a Crane, or a Swallow: I mour-
ned (as a Dove) when the
bitternesse of sicknesse oppres-
sed me : I lifted vp mine eyes
vnto thee, O Lord, and thou
didst comfort me, for thou didst
cast all my sinnes behinde thy
backe; and didst deliuer my
soule from the pit of corruption:
and when I found no helpe in

O o s my

Iſa. 38. 9. &c.

my ſelfe, nor in any other creature, (ſaying, I am deprived of the residue of my yeeres, I ſhall ſee man no more, among the inhabitants of the world) then didſt thou reſtore mee to health againe, and gaueſt life vnto mee : I found thee, O Lord, ready to ſaue me.

And now, Lord, I confeſſe, that I can neuer yeelde vnto thee ſuch a *meaſure* of thanks, as thou haſt (for this benefit) deſerued at my hands. And (ſeeing that I can neuer bee able to repay thy goodnes with *acceptable worke* :) Oh that I could with *Mary Magdalen* teſtifie the loue and thankfulnes of my heart, with *abounding teares* ! Oh, what ſhall I be able to render vnto thee, O Lord,

for

for all these benefits which thou
hast bestowed upon my soule!
Surely as in my sicknesse,
when I had nothing else to
giue vnto thee ; I offered
Christ and his merits vnto
thee as a ransom for my sins:
so being now restored by thy
grace vnto my health and
strength ; and hauing no
better thing to giue, behold,
O Lord, I doe heere offer vp
my selfe vnto thee, besee-
ching thee so to assist mee
with thy holy spirit, that the
remainder of my life may
wholly be spent in setting
foorth thy praise and glory.

Rom. 12.1.

O Lord, forgiue mee my
former follies and vnthank-
fulnesse, that I was not more
careful to loue thee according
to thy goodnesse: nor to serue
thee

thee, according to thy *will* ;
nor to obey thee, according
to thy *commandments* ; nor
to thanke thee, according to
thy *benefits*. And seeing thou
knowest that of *my selfe* I am
not sufficient, so much as to
thinke a good thought (much
litle to doe that which is
good, and acceptable in thy
sight :) affitt mee with thy
grace and holy spirit, that I
may (in my *prosperity*) as de-
uouely spend my health in
thy seruice : as I was cranelt
in my *sicknesse* to beg it at
thy hands. And suffer mee
neuer to forget eyther this
thy *mercy*, in restoring mee
to my *health* ; or those *vowes*
and promises, which I haue
made vnto thee in my *sicke-
nesse*. With my *new* health,
renew

renew in me, O Lord, a *right* spirit, which may free mee from the slavery of *sinne*, and establish my heart in the service of *grace*. Worke in mee a greater detestation of all sinnes (which were the causes of thy anger and my sickness) and increase my faith in Iesus Christ, who is the author of my health and salvation. *Let thy good spirit lead me in the way, that I should walke, and teach me to deny all ungodlines, and worldly lusts, & to live soberly, righteously and godly in this world: that others by my example may thinke better of thy truth. And sith this time (which I have yet to liue) is but a little respite and small remnant of daies, which cannot long continue:*

teach

TIT. 2.

Psal. 90. 12.

teach me, O my God, so to number my daies, that I may apply my heart to that spiritual wisdom, which directeth to salvation. And to this end make me more zealous then I haue beene in religion, more deuout in prayer, more feruent in spirit, more carefull to heare and profit by the preaching of thy Gospel, more helpfull to my poore brethren, more watchfull ouer my waies, more faithfull in my calling, and euery way more abundant in all good workes. Let me (in the ioyfull time of prosperity) feare the euill day of affliction: in the time of health, thinke of sicknesse: in the time of sicknesse make my selfe ready for death; and when death

approcheth, prepare my selfe
for iudgement. Let my whole
life be an expressing thankful-
nesse vnto thee for thy grace
and mercy. And therefore, O
Lord, I do here from the ve-
ry bottome of my heart, toge-
ther with the thousand thou-
sands of Angels, the foure beasts
and twenty foure Elders, and al
the creatures in Heauen, and
on the Earth acknowledge to
be due vnto thee, O Father,
which sitest vpon the throne,
and to the Lambe, thy Sonne,
who sitteth at thy right
hand: and to the holy spirit,
which proceedeth from
both: the holy Trinitie of
persons in unity of substance,
all praise, honour, glory and pe-
ner, from this time forth, and
for euermore. Amen.

Medita-

Apoc. 5. 11.
&c.

*Meditations for one that is
like to die.*

IF thy sickenisse be like to
increase vnto death, then
meditate on *three* things:
First, how *graciously* God
dealeth with thee. Secondly,
from *what evils* death wil free
thee. Thirdly, what *good*
death will bring vnto thee.

First, concerning *Gods* fa-
uourable dealing with thee:

1 Meditate, that God vseth
this *chastisement* of thy *body*,
but as a *Medicine* to cure thy
soule, by drawing thee (who
art *sicke* in sin) to come by re-
pentance vnto *Christ* (thy
Physitian) to haue thy *soule*
healed.

Mat. 9. 12.

2 That the *forest* sickenes
or *painefullest* disease, which
thou canst endure, is *nothing*,
if

if it be compared to *those* do-
lours and paines which *Iesus*
Christ thy Saviour hath suf-
fred for thee: when in a *bloody*
sweat, he endured the *wrath*
of God, the *paines* of hell, and
a *curfed* death which was due
to thy finnes. Iustly therefore
may he vse those words of
Jeremy, *Behold and see, if there*
be any sorrow like unto my sor-
row, which is done vnto mee,
wherewith the Lord hath affli-
cted me in the day of his fierce
wrath. Hath the sonne of God
endured so much for thy re-
demption; and wilt not thou a
sinful man, endure a little sick-
nelle for *his pleasure*? especi-
ally when it is for *thy good*?

3 That when thy sicknes
and disease is at the *extrea-*
mest, yet it is *lesse* and *easier*
then

Luk. 22. 44.
Psal. 88. 7.
Isai. 53. 4.
Psal. 118. 5.
Heb. 5. 7.
Gal. 3. 13.

Lam. 1. 12.

Dum legi-
mus vel au-
dimus quot
& quanta il-
le sine culpa
sustinuit,
intelligimus
nos peccatores
omnia debere
libenter susti-
nere. Theo.
in 5. cap. ad
Rom.

then thy sinnes haue deserued. Let thine *owne* conscience iudge whether thou hast not *deserued worse* then all that thou doest suffer.

Murmure not therefore, but considering thy *manifold* and *griuous* sinnes : thanke God that thou art not plagued with far more griuous *punishments*. Thinke how *willingly* the damned in hell would endure thy *extreamest* paines a 1000. yeeres, on condition that they had but thy hope to be saued, (and after so many yeeres) to be eased of their eternal torments. And seeing that it is his mercy that thou art not rather *consumed* then *corrected*; how canst thou but beare patiently his *temporall* correction ?

Lam. 3. 22.

1 Cor. 11. 32

on ; seeing the ende is to
saue thee from *eternall* con-
demnation ?

4 That nothing com-
meth to passe in this case vn-
to thee, but such as ordina-
rily befell to others thy bre-
thren, who (being the *belo-
ued* and *undoubted* seruants of
G O D, when they liued on
earth :) are now most *blessed*
and *glorious* Saints with
Christ in Heauen, as *Iob, Da-
uid, Lazarus, &c.* They
groaned for a time, as thou
doest, vnder the like burthen:
but they are now deliuered
from all their miseries, trou-
bles, and calamities. And so
likewise *ere long*, (if thou
wilt patiently tarry the Lords
leisure,) thou shalt also bee
deliuered from thy sicknesse
and

Heb. 11. 35.
8c.
1 Pet. 5. 9.

and paine: either by *restitution* to thy former health, with *Iob*, or (which is farre better) by being *receiued* to heavenly rest, vvith *Lazarus*.

5 Lastly, that God hath not giuen thee ouer into the *hand* of thine *emie* to bee punished and disgraced; but (being thy loving *Father*) he correcteth thee with his *owne* mercifull hand. When *David* had his *wishe* to choose his *owne chastisement*: hee chose rather to be corrected by the hand of G O D, then by any other meanes. *Let vs fall into the handes of the Lord, for his mercies are great, and let mee not fall into the hand of man.* Who will not take any affliction in good part, when it commeth

2 Sam. 24. 14

commeth from the hand of God; from whom though no affliction seemeth ioyous for the present) wee know nothing commeth but what is good. The consideration heereof made *David* to endure *She-
neis* cursed railing, with greater patience, and to correct himselfe another time for his impatiencie. *I should not have opened my mouth, because thou didst it:* and *Iob* to reprocue the vnadvised speech of his wife, *thou speakest like a foolish woman: What? shal we receiue good at the hand of God, and not receiue euill?* And though the cup of Gods wrath due to our sinnes, was such a horroure to our Sauiours hu-
mane nature ; that hee earnestly prayed that it might passe

Heb. 12. 11.

2 Sam. 16. 6.
10.

Psal. 39. 9.

Iob. 2. 10.

Mat. 26. 39.

Ver. 42.

passe from him: yet (when
 he considered that it was rea-
 ched vnto him by the *hand*
 and *will* of his Father,) hee
 willingly submitted himselfe
 to drinke it to the *very dregs*
 thereof. Nothing will more
 arme thee with *patience* in
 thy sickenise, then to see,
 that it cometh from the
hand of our heavenly father:
 who would neuer *send* it, but
 that he seeth it to bee vnto
 thee both *needfull* and *prof-
 table*.

The 2. sort of Meditations
are to consider from what
evils death will free
thee.

IT freeeth thee from a cor-
 ruptible body, which was
 conceived in the *witnesse* of
 flesh

flesh, the *hearts* of lust, the
staine of sinne, and borne in
the *blood* of filthyneise: a li-
ving *prison* of the soule, a
duely *instrument* of sinne,
a very *sacke* of stinking dung:
the *excrements* of whose no-
strils, eares, pores, and other
passages (duely considered)
will seeme more loathsome
then the vncleanest sinke or
vault. In so much that where-
as *trees* and *plants*, bring
foorth leaues, flowers, fruits,
and sweet sinels; *mans* body
brings foorth naturally no-
thing but *lice*, *wormes*, *votten-
nesse* and *filthy stench*. His *af-
fections* are altogether corrup-
ted; and the *imaginations* of
his *heart* are *euely euill conti-
nually*. Hence it is that the
ungodly is not satisfied with
prophane-

Psal. 14. 1.

Gen. 6. 3.

prophanesse, nor the voluptuous with pleasures, nor the ambitious with preferments, nor the curious with precisenes nor the malicious with reuenge, nor the lecherous with uncleanneffe, nor the conetous with gaine, nor the drunkard with drinking. New passions and fashions doe daily grow: new feares and afflictions doe still arise: heere wrath lies in waite; there vaine-glory vexeth: heere pride lifts vp, there disgrace casts downe; and every one waiteth who shall arise in the ruine of another. Now a man is priuily stung with backbiters, like fiery Serpents: anon, hee is in danger to be openly denoured by his enemies, like Daniels Lyons. And a godly man, where

where ere he liueth, shall e-
uer be vexed (like *Lot*) with
Sodomes vncleannesse.

2 Death brings vnto the
godly an end of *sinning*, and
of all the miseries which are
due vnto sinne: So that af-
ter death *there shall be no more*
sorrow, nor crying: neither
shall there bee any more paine;
for G O D shall wipe away all
teares from our eyes: yea, by
death we are separated from
the company of wicked men,
and G O D, taketh away mer-
cifull and righteous men from
the euill to come. So he dealt
with *Iosiah*, I will gather thee
to thy Fathers and thou shalt
be put in thy grane in peace;
and thine eyes shall not see all
the euill which I will bring vp-
on this place. And God hides

P p them

Rom. 6. 7.

Apo. 21. 4.

Iſa. 57. 1.

2 King. 22.
20.

Esa. 26. 30.

them for a while in the grane, untill the indignation passe o-uer. So that, as Paradise is the Heaven of the soules ioy: so the grane may be tearmed, the haueu of the bodies rest.

1 Ioh. 5. 19.

3 Whereas this wicked body liues in a world of wickednesse, so that the poore soule cannot looke out at the eye and not be infected: nor heare by the eare, and not bee distracted: nor smell at the nostrils, and not be tainted: nor taste with the tongue, and be allured: nor touch by the hand and not be defiled: and euery sense vpon euery temptation is ready to betray the soule. By death the soule shall be deliuered from this thraldome, and this corruptible body shall

put

put on incorruption, and this
mortall immortality, 1 Cor.
15.53. Oh blessed! thrice
blesed be that death in the
Lord! which deliuevs vs out
of so euill a world; and freeth
vs from such a body of bon-
dage and corruption!

*The 3. sort of Meditations to
consider what good death
will bring vnto
thee.*

1 **D**Eath bringeth the
godly mans soule to
enioy an immediate commu-
nion with the blesed Trinitie
in euerlasting blisse and
glorie.

2 It translates his soule
from the *miseries* of this
world, the *contagion* of sinne,

Heb. 12. 22.
23. 24.

and society of sinners, to the
Citie of the living God, the ce-
lestiall Hierusalem, and to the
company of innumerable An-
gels. And to the assembly and
congregation of the first borne,
which are written in Heauen,
and to God the Iudge of all,
and to the soules of iust men
made perfect, and to Iesus the
Mediatour of the new Co-
uenant.

3 Death putteth the
soule into the actuall and
full possession of all the inheri-
tance and happinellse, which
Christ hath either promised
vnto thee in his word, or pur-
chased for thee by his blood.

This is the good and hap-
pinellse whereunto a blelled
death will bring thee. And
what truly religious Christian
that

that is young, would not wish
himselfe *old*, that his ap-
pointed time might the soo-
ner approach to enter into
this celestiaall Paradise? where
thou maiest exchange thy
brasse for *gold*; thy *vanity*
for *felicity*; thy *vilenesse* for
honour; thy *bondage* for *free-*
dome; thy *lease* for an *inhe-*
ritance; and thy *mortall* state
for an *immortall* life. Hee
that doth not daily desire
this bleis'dnesse *above all*
things: of all others he is lesse
worthy to enioy it.

If ^a *Cato Uticensis*, and
Cleombrotus, two heathen
men (reading *Platoes* booke
of the Immortality of the
soule:) did voluntarily, the
one *breake his necke*: the o-
ther *runne vpon his sword*,

Pp 3

that

^a Plut. in
vit. Catonis
^b Cic. Tusc.
quæst. lib. 1.
Vel de præ-
cipiti venias
in Tartara
saxo, ut qui
Socraticum
de nece legit
opus. Ouid.
in Ibin.

Mat. 23. 21.

that they might the sooner
(as they thought) haue en-
ioyed *those ioyes*; What a
shame is it for *Christians*
(knowing those things in a
more excellent *measure* and
manner out of *Gods owne*
booke) not to bee willing to
enter into these heavenly
ioyes? especially when their
Master calls for them thi-
ther. If therefore there be in
thee any loue of God, or
desire of thine owne happi-
nesse or saluation; when the
time of thy departing draw-
eth neere; that *time*, I say,
and manner of death, which
G O D in his vnchangeable
counsell, hath appointed and
determined before thou wast
borne: yeeld and surrender
vp (*willingly* and *cheerfully*)
thy

thy soule into the mercifull
hand of *Iesus Christ thy Sa-*
viour. And to this end when
thine end is come; as the
Angell in the sight of *Ma-*
noah and his wife, ascended
from the *Altar vp to heauen*
in the flame of the sacrifice; so
endeauour thou that thy
Soule in the sight of thy
friends, may from the *Altar*
of a *contrite heart*, ascend vp
to heauen, in the sweete
perfume, of this or
the like *spirituall*
sacrifice of
Praier.

Luk. 13. 19.
20.

*A Prayer for a sicke man,
when he is tolde that he is not a
man for this world: but
must prepare himselfe
to goe vnto
G O D.*

Num. 16. 22.

Num. 27. 16.
Ier. 38. 16.

Act. 13. 25.
36.

2 Tim. 4. 7.
Psal. 90. 12.
Iob. 14. 5.
14. & 16. 22.
& 21. 21.
Luk. 22. 53.

O Heauenly Father,
who art the Lord
God of the spirits of
all flesh, and hast
made vs these soules, and hast
appointed vs the time, as to
come into this world, so (ha-
ving finished *our course*) to
goe out of the same: The
number of my daies, vvhich
thou hast *determined*, are
now expired; and I am come
to that vtmost bound, which
thou hast appointed, *beyond
which I cannot passe.* I know

O

O Lord, that if thou entrest
 i- to iudgement, no flesh can bee
 iustified in thy sight: And I,
 O Lord, of all others should
 appeare most impure and
 vniust; for I haue not fought
 that good fight, for the defence
 of thy faith and religion, with
 that zeal and constancy that I
 should: but for feare of dis-
 pleasing the world, I haue gi-
 uen way vnto sinnes and er-
 rours, and for desire to please
 my flesh, I haue broken all
 thy commandements. in
 thought, word and deede: so
 that my sinnes haue taken such
 hold on me, that I am not able
 to looke vp, and they are more
 in number then the haire of my
 head. If thou wilt straightly
 marke mine iniquities, O Lord,
 where shall I stand? If thou

Psal. 143. 2.

2 Tim. 4. 7.

Psal. 43. 12.

Psal. 130. 3.

P o s waighst

Dan. 5. 27.

Mat. 11. 28.

Math. 3. 17.

1 Tim. 1. 15.
Ezec. 18. 22.

Psal. 51. 7.

1 Pet. 1. 19.

Ioh. 1. 29.

waighest me in the ballance, I shall be found too light: For I am voide of all righteousness that might merit thy mercy; and loaden with all iniquities, that most iustly deserue thy heauiest wrath. But O my Lord, and my G O D, for Iesus Christ thy Sonnes sake, in whom only thou art wel pleased with all penitent and beleeuing sinners, take pittie and compassion vpon mee, who am the chiefe of sinners: blot out all my sinnes out of thy remembrance, and wash away all my transgressions out of thy sight, with the precious blood of thy Sonne, which I beleue that he (as an vndefiled Lambe hath shed for the clensing of my sinnes. In this faith I liued,
in

in this faith I die ; beleeuing
*that Iesus Christ died for my
 sinnes, and rose againe for my
 iustification.* And seeing that
 he hath endured that death,
 and borne the burthen of that
Iudgement which was due
 vnto my sinnes ; O Father,
 for his death, and passions
 sake, now (that I am com-
 ming to appeare before thy
 Iudgement seat) acquite and
 deliuer me from that fearfull
 Iudgement, which my sinnes
 haue iustly deserued. And
 performe with me that gra-
 cious, and comfortable pro-
 mise, which thou hast made
 in thy Gospell : *That who-
 euer beleueneth in thee hath e-
 uerlasting life, and shall not
 come into Iudgement, but shall
 passe from death vnto life.*

Strengthen

Rom. 4. 25.

1 Cor. 15.

3. 4.

1 Pet. 2. 24.

Ioh. 5. 24.

Luk. 17. 5.

1 Cor. 10. 13

Mat. 25. 4.

Mat. 22. 11.

Apoc. 19. 8.

Strengthen, O CHRIST, my faith, that I may put the whole confidence of my salvation in the merits of thy obedience and blood. Encrease O holy Spirit, my patience, lay no more vpon me *when I am able to beare*: and enable mee to beare so much as shall stand with thy blessed will, and pleasure. O blessed Trinity in vnity, my Creator, Redeemer, and Sanctifier, vouchsafe that as my *outward* man doth decay: so my *inward* man may more & more by thy grace and consolation encrease, and gather strength. O Sauour, put my soule in a readinesse, that (like a *wise Virgin*, hauing the *wedding Garment* of thy righteousness, and holinesse:

linesse:) shee may be ready
to meeete thee at thy com-
ming *with oyle in her lampe.*
Marrie her vnto thy seife,
that shee may bee *one* with
thee in euerlasting loue and
fellowship. *O Lord reprove*
Sathan, and chase him away.
Deliuere my soule from the pow-
er of the dogge. Saue me from
the Lions mouth. I thanke
thee, O Lord, for all thy
blessings both spirituall and
temporall bestowed vpon
me ; especially for my Re-
demption by the death of
my Sauour *Christ.* I thanke
thee that thou hast prote-
cted me with thy holy *An-*
gel from my youth vp vntil
now. Lord I beseech thee,
giue them a charge to attend
vpon me, till thou callest for
my

Apoc. 19 7.

Ioh. 17. 22.

Zach. 3 2.

Pf. 12. 20. 21.

Mat. 18. 8.

Heb. 1. 14.

Luk. 16. 22.

Math. 8. 11.

Luk. 13. 28.

Ephes. 1. 10.

Act. 15. 11.

Psal. 31. 4.

Act. 7. 59.

my soule; and then to carry her (as they did the soule of *Lazarus*) into thy *heauenly kingdome*. And as the time of my departure shall approach neerer vnto me: so grant, O Lord, that my soule may draw neerer vnto thee. And that I may ioyfully *commend her into thy hands*, as into the hands of a louing Father, and mercifull Redeemer; and at that instant, O Lord, *graciously receiue my spirit*. All which that I may doe, assist me, I beseech thee with thy grace; and let thy holy spirit continue with me vnto the end, and in the end, for Iesus Christ his sake, thy Sonne, my Lord, and onely Sauour; In whose name I giue thee thy glory, and
 begge

begge these things at thy hand, in that prayer, which he himselfe hath taught me.

Our Father, &c.

*Meditations against des-
paire, or doubting of
Gods mercy.*

IT is found by continuall
experience, that neere the
time of death, (when the
children of GOD are wea-
kest:) then Sathan makes
the *greatest flourish* of his
strength: and assailes them
with his strongest temptati-
ons. For hee knoweth that
either he must now or neuer
preuaile: for if their soules
once get to heauen; he shall
neuer

neuer vex nor trouble them any more. And therefore he will now bestirre himselfe as much as he can, and labour to set before their eyes all the *grosse sinnes* which euer they committed, and the *iudgements* of God which are due vnto them; thereby to drive them if he can, to despaire, which is a grieuous sinne then *all* the sinnes that they committed, or hee can accuse them of.

Satans first
stratagem,
in time of
death.

If Sathan therefore trouble thy conscience, more towards thy death then in thy life time;

The defea-
ture.

1 Confesse thy sins vnto GOD, not onely in generall, but also in particular.

2 Make satisfaction vnto those men, whom thou hast

hast wronged, if thou bee able. And if thou doeſt iniuriouſly or fraudulently detain or keepe in thy poſſeſſion, any *lands* or goods, that of right doe belong vnto any *Widow*, or *Fatherleſſe* child: preſume not as thou tenderſt thy ſoules health; to looke *Chriſt* the righteous Iudge in the face: vnleſſe thou doeſt firſt make a *reſtitution* thereof to the *right owners*. For the *Law of God* vnder the penalty of his *curſe*, requireth thee, to reſtore whatſoener was giuen thee to keepe, or which was committed to thy *truſt*, or whatſoener by robbery, or violent oppreſſion thou lookeſt from thy neighbour, with a fifth part for amends added to the principall.

And

Leuit. 6. 2.
3. 4. &c.
Nu. 5. 6. 7. 8
Non remittitur peccatum niſi reſtituatur ablatum.

Luk. 19. 8. 3.

Eze. 15. 3. 12

16.

Mich. 6. 10.

11.

Luk. 13. 3.

Ier. 18. 7.

Act. 2. 38.

Act. 8. 22.

2 Pet. 3. 9.

Gen. 20. 7.

Iam. 5. 14. 15

16.

Leuit. 6. 6. 7.

And vnlesse that like *Zacheus* thou doest make *restitution* of *such goods and lands* according to Gods law; thou canst neuer truly *repent*: and without true *Repentance* thou canst neuer bee *saued*. But though by the temptation of the *Diuell* thou hast done wrong and iniury: yet if thou doest truly repent and make restitution to thy power, the Lord hath promised to bee *mercifull* vnto thee, to heare the prayers of his *faithfull ministers* for thee, to *forgiue thee* thy *trespasse* and sinne: and to receiue thy *soule* in the *merits* of *Christs blood*, as a *Lambe* without *blemish*.

3 Aske GOD for *Christ* his sake *pardon* and *forgiuenesse*. And then these troubles

bles of minde are no *discom-
agements*, but rather *com-
forts*: *exercises*, not *punish-
ments*. They are *assurances*
vnto thee, that thou art in
the *right way*: for *the way to
Heauen is by the gates of Hell*:
that is, by suffering *paines* in
the *body*, and such *doubtings*
in the *minde*, that thy estate
in this life being euery way
made *bitter*, the ioyes of eter-
nall life may relish vnto thee
better and more sweet.

*If Satan tell thee, that thou
hast no faith, because thou hast
no feeling, meditate,*

1 That the *truest faith*
hath oftentimes the *least fee-
ling* and *greatest doubts*; but
so long as thou *hatest* such
doubtings, they shall not be
laide vnto thy charge: for
they

Satans se-
cond assault.

The Chri-
stians en-
counter.
Psal. 7. 19.
Mark. 9. 24.
Math. 17.
&c.
Mat. 14. 31.

Mat. 14. 31.

they belong to the *flesh*, from which thou art *disworced*. When thy flesh shall *perish*, thy weak inward man, which *hates* them, and *loves* the Lord *Iesus*, shall be *saved*.

Iob. 13. 15.
16.

2 That it is a *better faith* to beleeue *without* feeling then *with* feeling. The least faith (so much as a *graine of mustard seed*, so much as is in an *infant baptized*) is inough to save the soule, which *loves* CHRIST, and *beleeves* in him.

Mat. 17. 20.

Mat. 10. 14.

3 That the child of God, which *desireth* to seale the assurance of Gods favour, shall haue his *desire*, when God shall see it to bee for his good: for God hath promised to giue them the *water of life*, who thirst for it. Wee haue

Apoc. 2. 6.
1 Iai. 55. 1.

haue an example in * Master
Glouer, the holy Martyr, who
 could haue no comfortable
 feeling till hee came to the
 sight of the stake; and then
 cryed out, and clapped his
 hands for ioy to his friend,
 saying, *O Austen, hee is come,*
he is come; meaning the fee-
 ling ioy of faith and the ho-
 ly Ghost. *Tarry therefore the*
Lord: leaue, be strong, and
he shall comfort thine heart.

If Satan shall aggravate
unto thee the greatnesse, the
multitude, and heinousnesse of
thy sinnes; meditate,

I That vpon true repen-
 tance it is as ealie with G O D
 to forgive the *greatest* sinne
 as the *least*; and he is as wil-
 ling, to forgive *many*, as to
 pardon *one*. And his mercy
 shineth

* Fox. *A. T.*
& Monum.
Fol. 1555.
 in the last
 edition.

Psal. 37. 16.

Satans third
 assault.

The en-
 counter.

1 Tim. 1. 13.

Rom. 5.20.

shineth more in pardoning great *sinners* then small offenders; as appeares in the examples of *Manasses, Magdalene, Peter, Paul, &c.* And where sinne most abounded, there doth his grace reioyce to abound much more.

2 That G O D did neuer forsake any man, till that a man did first forsake G O D; as appeares in the examples of *Caine, Saul, Achitophel, Abaziah, Iudas, &c.*

Mat. 11.28.

3 That God calleth *all*, euen those sinners who are *beauy laden with sinne*; and that he did *neuer deny* his mercy to any sinner that asked his mercy with a *penitent* heart. This the history of the Gospel witnesseth: There came vnto Christ *all sorts of* sicke

sicke sinners: the *blinde, lame, halt, lepers*; such as were sicke of *palsies, dropies, bloody fluxes*; such as were *lunaticks*, and possessed with *uncleane spirits*, and *Diuels*. Yet of all those, not one that came and asked his mercie and helpe, went away without his errant. If mercy hee asked, mercy he found, were his sinne neuer so great, were his disease neuer so grienous. Nay he offered and gave his mercy to many, who *never asked it* (being moued onely with the bowels of his owne compassion, and the sight of their misery) as to the woman of *Samarita*, the widow of *Naim*, and to the sicke man that lay at the poole of *Bethesda*, who had beene 38. yeeres

Ioh. 5. 36.

Luk. 7. 33.

Isai. 65. 1.
Rom. 10. 30.

Ioh. 14. 14.

yeeres sicke. If he thus willingly gaue his mercy to them that *did not aske it*, and was found of them (as the Prophet saith) that *sought him not*; will he deny mercy vnto thee who doest so earnestly pray for it with teares? and doest like the poore Publican, so *hastily knocke* for it with penitent fists vpon a bruised and broken heart? Especially when thou prayest to thy Father in the name and mediation of Christ, for whose sake he hath promised to grant whatsoever wee shall aske of him: as sure as GOD is true hee will not. Though *Ninives* sinnes had prouoked the Lord to send out his sentence against them; yet vpon their repentance, hee

hee called it againe, and *sparred* the Citie : how much more if thou likewise repentest, will he spare thee; seeing his sentence is not yet gone forth against thee ? If hee deferred the *Iudgement* all *Ababs* dayes, for the *externall* shew onely vvhich hee made of Humiliation : how much more vvill hee cleane turne away his *vengeance*, if thou wilt *unfainedly* repent of thy sinne, and returne vnto him for Grace and Mercie ?

He offered his mercy vnto *Caine* (vvho murdered his innocent Brother;) *If thou dost well shalt thou not be accepted?* as if hee should haue said, If thou wilt leaue thy enule and malice, and

Q 9

offer

Novus Dominus mutare sententiam, & tu mueris emendare vitam. Aug. in Psal. 50.

Gen. 4. 7.

Mat. 26. 50.

1 Pet. 2. 22.
Psal. 140. 3.
Mat. 26. 50.1 King. 20.
32. 33.
Verse 31.

offer vnto mee from a faithfull and contrite heart, both thou and thine Oblation also shall be acceptable vnto mee. And to *Iudas* (that so treacherously betrayed him) in calling him *friend*, a sweete appellation of *love* : and vwhen *Iudas* offered, hee willingly consented vwith that *mouth* (wherein neuer was found *guile*) to kilse those dissembling lips, under which lurked the *poysen of Aspes*. Had *Iudas* apprehended this word *friend* out of the mouth of *Christ*, as *Benbadad* did the vvord *Brother* from the mouth of *Achab*; doubtlesse *Iudas* should haue found the *God of Israel*, more mercifull then *Benbadad* found the *King of Israel*. But
 God

God was * more displeased
with *Caine* for despairing of
his mercy, then for murdering
his Brother : and with
* *Judas* for hanging himselfe,
then for betraying his Ma-
ster: in that they would make
the sinnes of mortall men,
greater then the infinite mer-
cy of the eternall GOD; or as
if they could be more sinne-
full then GOD was mercifull.
Whereas the least drop of
Christs blood is of more me-
rit to procure Gods mercy
for thy salvation: then all the
sinnes (that thou hast com-
mitted) can be of force; to
prouoke his wrath to thy
damnation.

If *Sathan* shall suggest, that
all this is true of Gods mer-
cy, but that it doth not belong

* *Judas* non
tam sceleratus,
quam despe-
ratus fuit, pe-
nitenti interire.
Aug. li. de u-
til. peccat.
a Sceleratione
omnibus, o
Juda extiti-
sti, quæ non
penitentia
duxit ad Do-
minum, sed
desperatio
traxit ad sa-
lutum, L. eo.

Sathan
et in af-
fuit.

unto thee, because that thy
 sinnes are greater then other
 mens, as being sinnes of know-
 ledge, and of many yeares con-
 tinuance; and such as whereby
 others haue bene undone: and
 all (for the most part) com-
 mitted wilfully and presumptu-
 ously against God and thy con-
 science. And therefore though
 he will be mercifull unto others,
 yet he will not be mercifull unto
 thee; meditate

The en-
 counter.

I That many (who are
 now in heauen most blessed
 and glorious Saints) com-
 mitted in the same kinde
 kinde (vwhen they liued on
 earth) as great, and greater
 sinnes then euer thou hast
 committed, and continued
 before they repented, in
 those sinnes as long as euer
 thou

thou hast done. As therefore
all their sins, and the continu-
ance in them could not hin-
der gods mercy vpon their re-
pentance, from forgiuing their
sins, and receiuing them into
favour: no more shall thy sins
and continuance therein, hin-
der him from being merci-
full vnto thee, if thou dost re-
pent as they did: yea, vpon
thy repentance every one of
their examples is a pledge
that hee vvill doe the same
vnto thee that hee did vnto
them. For, as the least sinne
in Gods Justice without Re-
pentance is damnable: so the
greatest sinne vpon repen-
tance is in his Mercy par-
donable. Thy greatest and in-
ueteratest finnes are but the
sinnes of a man: but the

1 Tim. 1. 16.

least of his mercies is the mercy of God. Because thou knowest thine owne sinnes; thou doubtest whether they shall be pardoned. Marke how this doubtfull case is resolved by GOD himselſe. Many in *Iſayes* daies thought (as thou doſt) that they had continued ſo long in ſinne, that it was too late for them now to ſeek to returne vnto GOD for grace and mercy. But GOD answereth them; *Seeke yee the Lord whileſt he may be found: call yee vpon him whileſt hee is neere.* As if hee had ſaid; Whileſt life laſteth, and my Word is preached, I am neere to be found of all that ſeek mee, and pray vnto mee. The people reply: But vvee O Lord are

Iſa. 55. 6. 7. 8

gri: notes

griuous sinners, and therefore dare not presume to call vpon thy Name, or to come neere thine Holinelle. To this the LORD answereth : Let the wicked forsake his way, and the man of iniquitie his thoughts: and let him returne vnto mee, and I will haue mercy vpon him, and be his God; and I will pardon him abundantly. But wee would thinke (say the people) that if our sinnes were but ordinarie sinnes, this promise of mercy might belong vnto vs. But because our sinnes are so great, and of such long continuance, therefore vve feare least vwhen wee appeare before GOD he vwill reiect vs. To this GOD answereth againe : My thoughts (of
Q 94 mercy

mercy) are not your thoughts, neither are your wayes (of pardoning) my wayes: for as the Heauens are higher then the Earth, so are my wayes higher then your wayes, and my thoughts then your thoughts. If therefore euery Sinner in the World were a world of such sinners as thou art: doe thou but yet (what GOD bids thee) repent and beleue, and the blood of Iesus Christ, being the blood of God, will cleanse both thee and them from all your sinnes.

Acts 20. 28.
1 Iohn 1. 7.

2 That as God did foresee all the sinnes which the world should commit, and yet all those could not hinder him from louing the world: so, That hee gaue his onely begotten Sonne to the death,

Iohn 3. 16.

death, to save as many of the world as would beleene and repent: much lesse shall thy sinnes (being the sinnes of the least Member of the vworld) be able to hinder GOD from *louing* thy soule, and *forgiving* thy sinnes, if thou dost *repent* and *beleene*.

3 That if hee loued thee *so deare* (vwhen thou vvaist *his enemye*) that hee paid for thee *so deare* a price as the spilling of his *heart blood*; how can he now but be gracious vnto thee, when to saue thee, vvill cost him but the casting of a *gracious looke* vpon thee? Looke not thou therefore to the *greatnesse* of thy sinnes, but to the *infinitenesse* of his mercy, which

Rom. 5. 8. 3.

is so surpassing great, that if thou puttst all thine owne grievous sinnes together, and adde vnto those the sins of *Caine* and *Iudas*, and put vnto them all the sinnes of all the *Reprobates* in the world (doubtlesse, it would be a *huge heape*.) Yet compare this huge heape vvith the *infinite Mercy* of GOD, and there will be no more comparison betwixt them: then betwixt the least *Molehill*, and the greatest *Mountain* in a Country. The cry of the grievouesest sinnes that euer wee read of, could neuer reach vp *higher* then vnto heauen, as the cry of the sinnes of *Sodome*; but the *Mercy of God* (saith *David*) reacheth vp *higher* then the *Heauens*,

Gen. 19. 13.

Psal. 103. 4.

*Heavens, and so over-toppeſt
all our finnes. And if his mer-
cy be greater then all his
workes, it muſt needes be
greater then all thy finnes. And
ſo long as his mercy is grea-
ter then the finnes of the
whole world, doe thou but
repent, there is no doubt of
pardon.*

Pſal. 145. 9.

*If Sathan ſhall object, that
thou haſt many times vowed
to repent, and haſt made a
ſhew of Repentance for the
time, and yet didſt fall to the
ſame finnes againe, and againe,
and that all thy Repentance
was but fained, and a mocking
of God. And that ſeeing thou
haſt ſo often broken thy vowes,
therefore God hath with-drawn
his mercy, and hath changed
his love, &c. meditate,*

*Sathans
fourth af-
ſault.*

I That

The encounter.

a I remember (saith Luther) that Staupitius was wont to tell me, *Ego plus quam millies Deo voui, &c.*

I haue more then a thousand times vowed vnto God, that I would mend my life, but I could ne-

uer performe my vow. Henceforth I will make no such vow, because I verily know that I cannot keepe it. Vnlesse therefore God will be mercifull vnto me for Christ his sake, and graunt me a blessed departure out of this wretched life, all my vowes and good workes will stand me in no stead. This is the state of the deereft children of God in this life. Read Luther on Galas. Chap. 5.

1 That though this were true (which indeede is haynous) yet it is no sufficient cause vvhy thou shouldest *despaire*; seeing that this is the *common case of all the Children of God* in this life, vvho *vow so oft* to forbear some sinnes: *untill* perceiuing their *weaknesse* not able to performe it, then vow that they will vow no more. Their *vowes* shew the desires of their spirituall man; their *breakings*, the *weaknesse* of their corrupt *flesh*. And our *oft* slips to the same sinnes

Christ

*Christ fore-saw : vvhhen hee
 taught vs to pray daily, O
 Father, forgive vs our trespasses.* And why doth Christ
 enioyne thee (who art but
 sinfull man) *to forgive thy
 brother seauen times in a day,*
if hee shall returne seauen
times in a day, and say, it re-
penteth mee ? But to assure
 thee that hee (being the God
 of mercy and goodnesse it
 selfe) will forgive vnto thee,
 thy *seuenty times seuen folde*
sinnes a day, which thou hast
 committed against him, if
 thou returne vnto him by
 true repentance ? The *Israe-*
lites were cured by looking
 (though with weake eies) on
 the *brassen Serpent*, as oft as
 they were stung by the *fiery*
Serpent in the wilderness: to
 assure

Luk. 17. 3-4.

Mat. 18. 21.
22.

Num. 21. 9.

Post lachry-
mas genuit,
que graues
clementia
Christi,
Confestim est
oculus ante
lacanda tuos.

assure thee that vpon thy
teares of repentance, thou
shalt be *recovered by faith* in
Christ, as oft as thou art
wounded to death by
Sinne.

2 That thy saluation is
grounded, not vpon the *con-*
stancy of thine obedience;
but vpon the *firminesse* of
Gods couenant. Though
thou variest with G O D,
and the couenant bee broken
on thy *behalfe*, yet it is firme
on *Gods part*; and therefore
all is safe enough if thou
wilt *returue*; for there is
no *variablenesse* with him,
neither shadow of change. He
hath *locked vp* thy saluation,
and made it sure in his owne
unchangeable purpose; and
hath deliuered to thy keeping
the

Iam. 1.17.

Rom. 8.28.

Rom. 9.11.

the *keyes*, which are * *Faith* and *Repentance*; and whilst thou hast *them*, thou maiest perswade thy selfe that thy saluation is sure and safe: For, whom God loveth, hee loveth to the end, and neuer repenteth of bestowing his love on them who repent and beleeue.

Lastly, if Satan shall perswade thee, that thou hast been doubting a long time, and that it is best for thee now to despaire; seeing thy sinnes encrease, and thy indgements draweth neere; meditate,

1 That no sinne (though neuer so great) should bee a cause to moue any Christian to despaire, so long as Gods mercy, by so many millions of degrees is greater: and that euer

* By these *Keyes* Peter opened heauen to himselfe: and afterwards with the rest of the Apostles vnto others. Luc. 22. 62. Luk. 24. 47. &c.

Ioh. 20. 21. & Ioh. 13. 1. Rom. 11. 29. Rom. 8. 39. Satans first assault.

Heb. 6. 18.

Eze. 18. 22.

D. King, D.
of Lond. his
Lectures on
Ionas.

Eze. 33. 11.

euery penitent and belceuing
sinner, hath the pardon of
all his sinnes confirmed by
the *Word* and *Oath* of G O D;
two immutable things wherein
it is vnpossible that God should
lye. His *Word* is, that at what
time soeuer, a sinner, *who so-*
euer, doth repent of his sin
whatsoeuer, (for both *time*, &
sinnes, and *sinners* are indefi-
nite) *from the bottome of his*
heart; God will blot forth all
his *sinnes* out of his remem-
bra-*ce*, that they shall be men-
tioned vnto him no more. If we
will not take his word (which
G O D forbid wee should
doubt of, he hath giuen vs his
oath: *As I liue, I desire not*
the death of the wicked, but
that the wicked turne from his
way and liue: as if he had said;
Will

Will yee not belecue my word? I *swear* by my life, that I delight not to damne any sinner for his sinnes, but rather to saue him vpon his conuersion and repentance. The meditation hereof, moued *Tertullian* to exclaime: *Oh, how happy are wee, when God sweareth that hee will not our damnation! Oh, what miserable wretches are wee, if wee will not beleue God, when he sweareth this truth vnto vs!* Listen, O drooping spirit, whose soule is assailed with waues of faithlesse despaire: how happy were it to see many like thee, and *Hezekias*? (*whomourne like doves for the sence of sinne, and chatter like Cranes and Swallows for the feare of Gods anger*) rather then

O felices nos, quorum causa iurat Deus! O miserimos nos sine Deo quidem iuranti credimus! Tertul.

Isa. 38. 14.

Heb. 12. 24.

then to behold many who die like *beasts* without any feeling of their *owne estate*, or any feare of Gods wrath, or *tribunall seate*, before which they are to appeare? Comfort thy selfe, O languishing soule; for if *this earth* hath any for whom Christ spilt his blood on the Crosse? thou assuredly art one. Cheere vp therfore thy selfe. in the *all-sufficient* attonement of the blood of the Lambe. which *speaketh better things then that of Abel*. And pray for those, who neuer yet obtained the grace, to haue *such a sense* with detestation of sinne. Thou art one *indeed*, for whom Christ dyed; and from whom a *wounded spirit* (iudging rather

ther according to his *feeling*, then his *faith*) hath wrung that dolefull voice of Christ, *My God, my God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truly *raigne* with him, as now thou doest *suffer* with him: for *Yea and Amen* hath spoken it. No sinne barres a man from saluation, but onely *incredulity*, and *impenitencie*: nothing makes the sin against the holy Ghost *unpardonable*, but want of *repentance*. Thy vnfained desire to repent, is as acceptable vnto God, as the perfectest repentance, that thou couldst wish to performe vnto him.

Meditate on these *Euangelicall comforts*, and thou shalt see that in the very *agony*

Mat. 27. 46.

2 Tim. 2. 11.

2 Cor. 1. 20.

Apoc. 3. 14.

Heb. 6. 6.

Luk. 16. 22.

ny of death; GOD will so assist thee with his spirit, that when *Satan* looketh for the greatest victory he shall receive the foulest foile: yea when the *eye-strings* are broken, that thou canst not see the light, *Iesus Christ* will appear vnto thee to comfort thy soule, and his holy Angels will carry thee into his *heavenly kingdom*. Then shall thy friends behold thee like *Manoahs* Angell doing wonders indeed; when they shall see a fraile man in his greatest weakenesse (by the meere assistance of Gods Spirit) overcoming the strength of sin, the bitternesse of death, and all the power of Satan; and in the fire of Faith, and perfume of Prayer, ascend vp with

with *Angels* victoriously into
Heauen.

*An admonition to them
who come to visit
the sicke.*

THey who come to visit
the sicke must haue a
speciall care not to stand
dumbe and *staring* in the sicke
persons face to disquiet him;
nor yet to *speake idly*, and to
aske *vnprofitable* questions
as most doe.

If they see therefore that
the sicke party is like to
die, let them not dissemble:
but louingly, and discreetly
admonish him of his *weake-
nesse*, and to prepare for eter-
nall life. One houre *well
spent*, when a mans life is al-
most

most *out-spent*: may gaine a man the assurance of eternal life. Sooth him not vvith the vaine hope of *this life*: least thou betray his soule to *eternall death*. Admonish him plainly of his estate, and aske him briefly, these or the like questions.

Questions to be asked of a sicke man, that is like to die.

DOest thou belecue that Almighty God the Trinity of Persons in vnity of Essence, hath by his power, made heauen and earth, and all things therein? and that he doth still by his *diuine providence* gouerne the same
So that nothing comes
to

to passe in the world, nor to
thy selfe: but what his diuine
band and counsell had deter-
mined before to be done.

Doest thou confesse that
thou hast transgressed, and
broken the holy commande-
ments of Almighty God, in
thought, word, and deede; and
hast deserued for breaking
his holy lawes, the Curse of
God, which containeth all
the miseries of this life, and e-
uerlasting torments in Hell
fire, when this life is ended,
if so be that G o d should
deale with thee according to
thy deserts?

3 Art thou not sorry in
thy heart, that thou hast so
broken his Lawes, and ne-
glected his seruice, and wor-
ship: and so much followed
the

the world, and thine owne vaine pleasures? And wouldest thou not leade a holier life, if thou wert to begin againe?

Rom. 8. 34.

Heb. 9. 24.

4 Doeſt thou not from thy heart deſire to be reconciled vnto GOD in Ieſus Chriſt his bleſſed ſonne thy Mediator: who is at the right hand of God in heauen, now appearing for thee in the ſight of God, and making requeſt vnto him for thy Soule?

Heb 9. 15.
1 Tim. 2. 5.

Heb. 7. 25.

5 Doeſt thou renounce all confidence in all other Mediators or Interceſſors, Saints or Angels, beleeuing that Ieſus Chriſt the only Mediator of the new Teſtament, is able perfectly to ſaue them that come vnto God by him, ſeeing he euer liueth to make
inter-

intercession for them? And wilt thou with David say vn-to Christ; Whom haue I in heauen but thee? And there is none vpon earth that I desire besides thee?

Psal. 73. 25.

6 Doeſt thou confidently beleue and hope to be ſaued, by the onely merits of that bloody death and paſſion which thy Sauour Ieſus Chriſt hath ſuffered for thee? not putting any hope of ſaluation in thine owne merits: nor in any other meanes or creatures? being aſſuredly perſwaded; that there is not ſaluation in any other: And that there is none other name vnder heauen, whereby thou muſt be ſaued.

*Acts 4. 12.
Acts 10. 43.*

7 Doeſt thou heartily forgive all vvrongs, and of-

R r fences

Esa. 36. 10.

Isay 9. 6.
Heb. 12. 14.

ferences done or offered vnto thee, by any manner of person whatsoeuer? And dost thou as willingly (from thy heart) *aske forgiveness* of them, whom thou hast grievously wronged in word or deede? And dost thou cast out of thy heart, all *malice* and *hatred*, which thou hast borne to any body; that thou maist appeare before the face of *Christ* (the *Prince of Peace*) in perfect *love* and *charitie*?

¶ 8 Doth thy Conscience tell thee of any thing, which thou hast wrongfully taken, and dost still with-hold, from any *Widow* or *fatherlesse children*, or from any other person whomsoeuer? Be assured that vnlesse thou shalt *restore*,
like

like *Zachens*, those goods and Land (if thou be able,) thou canst not *truely repent*, and without *true repentance* thou canst not be *saved*, nor looke CHRIST in the face when thou shalt appeare before his Iudgement-seate.

9 Doeſt thou *firmely beleene*, that thy *body* shall be *raised vp* out of the *Grave*, at the sound of the *last Trumpet*? And that thy *body* and *soule* shall be vnited together againe in the *Resurrection* day, to appeare before the *Lord Iesus Christ*; and thence to goe vvith him into the *Kingdome of Heauen*, to liue in *eueralting blisse and glory*?

If the sicke party shall answer to all these questions

R r 2

like

like a faithfull Christian; then let all, who are present, ioyne together and pray for him, in these or the like words.

A Prayer to be said for the sicke, by them who visite him.



Mercifull Father, who art the Lord, and giuer of life, and to whom belongs the issues of death: we thy children here assembled, doe acknowledge, that (in respect of our manifold sinnes) vvee are not worthy to aske any blessing for our selues at thy hands: much lesse to become suiters to thy Maiestie, in the be-

James 5.

behalf of others : yet because *thou hast commanded* vs to pray one for another, especially for the sicke: and hast promised that the prayers of the righteous shall auail much with thee. In the Obedience therefore of thy Commandment; and confidence of thy gracious promise, we are bold to become humble suiters, vnto thy diuine Maiestie, in the behalfe of this our deere Brother (or Sister) vvhom thou hast visited vwith the chastisement of thine owne fatherly hand. Wee could gladly wish the restitution of his health, and a longer continuance of his life, and Christian Fellowship amongst vs: but for as much, as it appeareth (as farre as wee can dis-

cerne :) that thou hast appointed by *this visitation*, to call for him out of this morall life : wee submit *our wills* to *thy* blessed *will* : and humbly entreate for *Iesus Christ* his sake, and the merits of his bitter death and Passion (which hee hath suffered for him) that thou wouldst pardon, and forgive vnto him *all his sinnes* : as vvell that wherein he was *conceiued* and *borne*, as also all the offences and transgressions, which euer since, to *this day* and *houre*, hee hath committed in *thought, word, and deede*, against thy diuine Maiestie. Cast them behinde thy back: *remoue them as farre from thy presence, as the East is from the West*. Blot them
out

out of thy remembrance :
lay them not to his charge:
vvashe them away vvith the
blond of *Christ*, that they
may no more be seene : and
deliuer him from all the
Iudgements which are due
vnto him for his sinnes, that
they may neuer trouble his
conscience, nor rise in iudge-
ment against his Soule : and
impute vnto him the *righte-*
ousnesse of Iesus Christ, wher-
by hee may appeare *righte-*
ous in thy sight. And in his
extremitie at this time, vvee
beseech thee looke downe
from heauen vpon him, with
those Eyes of Grace, and
compassion, wherewith thou
art vvont to looke vpon thy
Children in their affliction,
and miserie. Pittie thy woun-

ded seruant, like the good *Samaritan*; for here is a sicke *Soule*, that needeth the helpe of such a heavenly *Physician*. O Lord *encrease his Faith*, that hee may beleeue that *Christ* dyed for him, and that his bloud cleanseth him from all his sinnes: and eyther *asswage his paine*, or else *encrease his patience*, to endure thy blessed vwill and pleasure. And good Lord, lay *no more* vpon him, then thou shalt enable him to beare. *Heare* him vp vnto thy selfe, with those *sighes* and *groanes*, vvhich cannot be expressed. Make him *now* to feele vvhath is the hope of his *Calling*: and vvhath is the exceeding *greatnesse* of thy *Mercy*, and power towards them

them that *beleue* in thee.
And in his *weakenesse*, O
Lord, shew thou thy *strength*.
Defend him against the *sug-
gestions* and *temptations* of Sa-
than, : who (as hee hath all
his life time) will now in his
weakenesse especially seeke
to *assaile* him, and to deuoure
him. Oh *saue* his *soule*; and *re-
proue* *Satan*, & command thy
holy Angels to be about him,
to aide him, & to chase away
all euill, & malignant Spirits
farre from him. Make him
more and more, to loath this
world, and to *desire to be loo-
sed*, and to be with *Christ*. And
when *that good houre* and
time shall come (wherein
thou hast determined to call
for him out of this present
life) giue him grace *peace-*

ably and ioyfully to yeeld vp
his Soule into thy mercifull
hands, and doethou receiue
her into thy mercy, and let
thy blessed Angels carry her
into thy Kingdome. Make
his last houre his best houre:
his last words his best words:
and his last thoughts his best
thoughts. And when the sight
of his eyes are gone, and his
tongue shall faile to doe his
office, graunt (O Lord) that
his Soule may (with Stephen)
behold Iesus Christ in Hea-
uen ready to receiue him,
and that thy Spirit within
him, may make requests for
him, with sighes, which cannot
be expressed. Teach vs in him
to reade and see our owne
end and mortalitie: and there-
fore to be carefull to prepare
our

Rom. 6. 16.

our selues for our *last ends*,
and put our selues in a readi-
dinesse against the time that
thou shalt call for vs in the
like manner. Thus Lord wee
recommend this our deare
Brother (*or Sister*) thy sicke
Seruant, vnto thy eternall
grace, and mercie in that
Prayer, vvhich Christ our
Saviour hath taught vnto
vs.

*Our Father which art in
Heauen, &c.*

*Thy Grace, O Lord Iesus
Christ: thy loue, O beauenly
Father: thy comfort and con-
solation, O holy Spirit, be with
vs all, and especially with this
thy sicke seruant, to the end, and
in the end. Amen.*

Let them reade often vn-
to the sicke, some speciall
Chap.

Chapters of the holy Scriptures as,

The three first Chapters of the Booke of *Iob*.

The 34. Chapter of *Deuteronomie*.

The two last Chapters of *Ioshua*.

The 17. Chapter of the first of *Kings*.

The 2. 4. and 13. Chapters of the second of *Kings*.

The 14. and 19. Chapters of *Iob*.

The 38. 40. and 65. Chapters of *Isay*.

The Historie of the Passion of Christ.

The 8. Chapter to the *Romans*.

The 15. Chapter of the first Epistle to the *Corinthians*.

The

The 4. of the first Epistle
to the *Thessalonians*.

The 5. Chapter of the se-
cond Epistle of *Paul* to the
Corinthians.

The first and last Chap-
ters of *S. James*.

The 11. and 12. to the
Hebrewes.

The first Epistle of *Peter*.

The three first and the
three last Chapters of the *Re-
velation*, or some of these.

And so exhorting the sicke
partie to *waite* vpon God by
faith and *patience*, till he send
for him; and praying the
Lord to send them a ioyfull
meeting in the *Kingdome* of
Heaven, and a *blessed Resur-
rection* at the last day; they
may depart at their *pleasure*,
in the *peace* of God.

Conso-

Consolations against Impatiencie in sicknesse.

IF in thy sicknesse by extremitie of paine thou be driven to Impatiencie; meditate,

1 That thy sinnes have deserved the paines of Hell: therefore thou maist vvith greater patience, endure these fatherly corrections.

2 That these are the scourges of thy Heauenly Father, and the rod in his hand. If thou diddest suffer with reuerence being a child, the correction of thy earthly Parents; how much rather shouldest thou now subiect thy selfe, (being the child of God) to the chastisements of thy

Heb. 12. 9.

thy heauenly Father, seeing
it is for thine eternall good?

3 That Christ suffered
in his Soule and body farre
griuouser paines for thee,
therefore thou must more
vvillingly suffer his blessed
pleasure for thine owne
good. Therefore saith *Peter*,
Christ suffered for you, leauing
you an example, that ye should
follow his steps. And, *Let vs*
(saith Saint Paul) runne with
ioy the race that is set before
vs, looking vnto Iesus the au-
thor and finisher of our Faith,
who for the ioy that was set
before him, endured the Crosse,
&c.

Vir dolorum.
Isa. 53. 3.

1 Pet. 2. 21.

Heb. 12. 1. 2.

4 That these afflictions,
which now you suffer, are
none other but such which are
accomplished in your Brethren,
that

1 Pet. 5. 9.

S. Romitus
*cum quotan-
 nis graui
 morbo tenta-
 retur a Deo,
 doluit, quod
 vno anno li-
 ber esset, ac si
 a Deo tunc
 desertus fis-
 set. Vit. Parr.
 2. p. c. 148.*

1 Pet. 5. 10.

1 Cor. 10. 13

that are in the world, as wit-
 nesselth Peter: Yea, Iobs af-
 flictions were farre more grie-
 uous. There is not one of the
 Saints, vvhich now are at rest
 in heauenly ioyes, but endu-
 red as much as you doe be-
 fore they went thither: yea,
 many of them willingly lusse-
 red all the torments that Ty-
 rants could inflict vpon
 them; that they might come
 to those Heauenly ioyes
 whereunto you are now cal-
 led. And you haue a promise,
 that the God of all grace, after
 that you haue suffered a while,
 will make you perfect, stablish,
 strengthen, and settle you. And
 that God of his fidelitie will
 not suffer you to be tempted a-
 booue that you are able: but will
 with the temptation also make

a way to escape, that yee may be able to beare it.

5 That God hath determined the time when thy affliction shall end, as vvell as the time when it beganne: Thirty eight yeeres were appointed to the sicke man at Bethesda's Poole. Twelue yeeres to the Woman with the bloody Issue. Three Moneths to Moses. Tenne dayes tribulation to the Angell of the Church of Smyrna: Three dayes plague to Danid. Yea, the number of the godly mans teares are registred in Gods Booke, and the quantitie kept in his bottle.

The time of our troubles (saith Christ) is but a modicum. Gods Anger lasts but a Moment (saith Danid.) A little

Iohn 5.

Matth. 9.

Exod. 2.2.

Apoc. 2.

2 Sam. 24.

Psal. 56.

Modicum & videbo vos.

Iohn 16.16.

Psal. 30.

Apoc. 6. 11.

Ioh. 1. 6.

Psal. 110. 7.

Nubeculæst.
citò transibit.

Iohn 16. 21.

little season (saith the *Lord*) and therefore calls all the time of our paine, but the *houre of sorrow*. *David*, for the swiftnesse thereof, compares our present trouble to a *Brooke*. And *Athanasius* to a *Shower*. Compare the longest misery that man endures in this life, to the eternitie of heavenly *ioyes*, and they vvill appeare to be nothing. And as the sight of a *Sonne* safe borne, makes the *Mother* forget all her former deadly paine; so the sight of *Christ* in Heauen, vwho was borne for thee, will make all these pangs of death, to be quite forgotten, as if they had neuer been; like *Stephen*, who as soone as hee saw *Christ*, forgot his owne wounds.

woundes, with the *harrow* of the *Grane*, and *terror* of the *stones*, and sweetly yeelded his *Soule* into the hands of his *Sanior*. Forget thine owne *paine*, thinke of *Christs* wounds. Be faithfull unto the death, and hee will giue thee the *Crowne* of eternall life.

AG. 7.

Apoc. 2. 10.

6 That you are now called to *Repetitions* in *Christs* Schoole, to see how much *Faith*, *Patience*, and *godli-nesse* you haue learned all this while; and whether you can, like *Iob*, receive at the hand of God *some euill*, as vveil as you haue hitherto received a great deale of good; as therefore you haue alwayes prayed, *Thy Will be done*, so be not now offended

Ioh. 2. 10.

at

at this which is done by his holy will.

Rom. 8.28.

Verse 38.

39.

*Morbus non
malus admi-
randaus,
quia multis
utiliter acci-
dit. Basil. in
Hexam.
Morbus est
utilis quod
institutio
que docet
caduca asper-
nare, & cele-
stia sperare.
Nazian. et
Philagrian.*

7 That all things shall worke together for the best to them that love God, insomuch that neyther death, nor life, nor Angels, nor Principalities, nor Powers, &c. shall be able to separate vs from the love of God, which is in Iesus Christ our Lord. Assure your selfe that every pang is a preuention of the paines of Hell; every respite an earnest of heauens Rest: and how many stripes doe you esteeme Heauen worth? As your life hath beene a comfort to others, so giue your Friends a Christian example to dye, and deceiue the Diuell, as Iob did. It is but the Crosse of Christ sent before to cru-
cifie

cise the loue of this vworld
in thee: that thou maist goe
eternally to *line* with *Christ*,
who was *crucified* for thee. As
thou art therefore a *true*
Christian, take vp, like *Si-*
mon of Cyrene, with both thy
armes his holy *Crosse*, carry
it *after* him, *unto* him: thy
paines will shortly *pass*, thy
ioyes shall neuer *pass* away.

*Consolations against the
feare of Death.*

IF in the time of thy *sicke-*
nesse, thou findest thy selfe
fearefull to *dye*, meditate,

I That it argueth a *da-*
stardly minde to feare that
which is not. For in the *church*
of *Christ* there is no *Death*,
Ifay

Gen. 5. 24.

1 King. 2. 11
12.

Luke 26. 23.

Iohn 11.

Iohn 14.

1 say 25. 7. 8. And *Whosoever liueth and beleueth in Christ shall neuer dye, Iohn 11. 26.* Let them feare death, vwho liue vwithout Christ, Christians dye not, but when they please GOD they are like *Enoch* translated vnto GOD: Their paines are but *Eliabs fiery Charriot* to carry them vpto heauen: or like *Lazarus* sores sending them to *Abrahams bosome*. In a word, if thou be one of them that like *Lazarus* louest Iesus, thy sicknesse is not vnto thee death, but for the glory of God: who of his loue changeth thy liuing death to an everlasting life. And if many Heathen men, as *Socrates, Curtius, Seneca, &c.* dyed willingly (when they might haue liued,) in
hope

hope of the *immortalitie* of the *Soule*; vvilt thou being trayned so long in *Christs* *Schaaole*, and now called to the *Marriage Supper* of the *blessed Lamb*, *Apoc. 10. 7.* be one of those *Guests* that *refuse* to goe to that *loysfull Banquet*? God forbid.

2: Remember that thy aboad here is but the *second degree* of thy life: for after thou hadst first liued *nine moneths* in thy *Mothers wombe*, thou wast of necessitie driuen thence to liue here, in a *second degree* of life. And when that *number of moneths* which *God* hath *determined* for this *life*, are expired, thou must likewise leaue *this*, and and passe to a *third degree* in the other World, vvhic
never

newer ends. Which to them that liue and die in the Lord, surpasseth as farre this kinde of life, as this doth that which one liues in his *mothers wombe.* To this last and *excellente*st degree of life, through this *doore* passed Christ himselfe, and all his *Saints* that were before thee, and so shall all the rest after them and thee. Why shouldest thou feare that which is *common* to all Gods Elect? Why should that be *vncom* to thee, which was so *wel*come to all them. Feare not death; for it is the *Exodus* of a *bad*, but the *Genesis* of a better World: the end of a *temporall*, but the *beginning* of an *eternall* life.

Mors praesentis vitae exitus, & introitus melioris.
Bern. in Ep. ad Rom.

3 Consider, that there are

are but *three things* that can make death so *fearfull* vnto thee: first, the *losse* thou hast *thereby*: secondly, the *paine* that is *therein*. Thirdly, the *terrible effects* which followes *after*. All these are but *false fires*, and *causelle feares*. For the first; if thou leauest here *uncertaine goods* which *theenes* may *rob*; thou shalt finde in heauen a *true treasure* that can neuer be taken away: these were but *lent* thee as a *Steward* vpon *accounts*: those shall be *given* thee as thy *reward* for euer. If thou leauest a *loving Wife*, thou shalt be married to Christ which is *more louely*. If thou leauest *Children* and *Friends*, thou shalt there find all thy *religioufly* Ancestors

S s and

Mat. 6. 19.

20.

Iohn 14. 1.

1 Cor. 5. 1.

Tumor mortis
ipsa morte
peior.

and children departed : yea, *Christ*, and all his blessed *Saints* and *Angels*, and as many of thy Children as be *Gods children*, shal thither follow after thee. Thou leavest an *earthly possession*, & a *house of clay*, and thou shalt enjoy an *Heavenly inheritance* and *Mansion of Glory*, vvhich is purchased, prepared and reserved for thee. What hast thou lost ? Nay, is not death vnto thee *gaine* ? goe home ! goe home ! and wee will follow after thee.

Secondly, for the *paine* in Death; the *fear* of Death more *paines* many then the very *pangs* of death; for many a Christian dyes without any great pang or paines. Pitch the *anchor* of thy hope

hope on the firme ground of
the Word of God, vvho hath
promised in thy weaknesse to
perfect his strength: and not
to suffer thee to be tempted a-
bove what thou art able to
beare. And Christ will shortly
turne all thy temporall paines
to his eternall ioyes.

2 Cor. 12. 9

1 Cor. 10. 13

Lastly, as for the terrible
effects, which follow after
death, they belong not unto
thee, being a Member of
Christ, for Christ by his death
hath taken away the sting of
death to the faithfull: so
that now there is no condem-
nation to them that are in
Christ Iesus. And Christ hath
promised that he that belie-
ueth in him hath everlasting
life, and shall not come into
condemnation, but hath passed

Rom. 8. 1.

Iohn 5. 24.

from death unto life. Hereupon the holy Spirit from Heaven saith, Blessed are the dead which dye in the Lord, and that from thenceforth they rest from their labours, and their workes doe follow them. In respect therefore of the faithfull, death is swallowed up into victorie, and his sting, which is sune and the punishment thereof, is taken away by Christ. Hence death is called in respect of our bodies, a sleepe, and rest: In respect of our soules, a going to our heavenly Father: a departing in peace: a removing from this body to goe to the Lord: a dissolution of soule and body to be with Christ. What shall I say? Precious in the sight of the Lord is the death of his Saints.

1 Cor. 15.
1 Thef. 4.
Isay 26.
Apoc. 14.
Iohn 14. 1.
ἀπολυσίς
ἐν εἰρήῃ.
Luke 2.
2 Cor. 5.
Phil. 1.
ἀνάλυσις.

Mors porta
gloria. Greg.
Ianus vite.
Bernar.

Saints, These paines are but
thy *throwes* and *irahell* to
bring foorth *Eternall Life*.
And who would not passe
through Hell to goe to Para-
dise? much more through
death. There is nothing *after*
death that thou needest feare;
not thy *sinnes*, because *Christ*
hath paid thy *ransome*: not
the *Judge*, for hee is thy *le-*
ving Brother: not the *Grave*,
for it is the *Lords Bed*: not
Hell, for thy *Redeemer* keeps
the *Keyes*: not the *Diuell*,
for Gods *holy Angels* pitch
their *Tents* about thee, and
will not leave thee till they
bring thee to Heaven. Thou
wast never neerer *Eternall*
life, glorifie therefore *Christ*
by a *blessed death*. Say chear-
fully, *Come Lord Jesu*, for
thy

thy Seruant commeth vnto thee, I am *willing*, Lord helpe my *weakenesse*.

*Seauen sanctified thoughts, and
mournefull signes of a sicke
man, ready to die.*

NOW for as much
as God of his infi-
nite mercy, doth
so *temper* our
paine and sicke-
nesse, that we are not alwaies
oppressed with extremitie:
but gives vs In the midst of
our extremities some *respite*,
to ease and refresh our selues;
thou must haue an especiall
care (considering how *short* a
time thou hast, eyther for
euer to lose, or to obtaine
Heauen)

Heauen) to make vse of euery *breathing-time*, which God doth afford thee: and during that *little time of ease*, to *gather strength* against the fits of *greater anguish*. Therefore in these times of relaxation & ease, vse some of these *short thoughts* and *sigbes*.

The first thought.

SEeing euery man enters into this life in *Tearer*, passeth it in *sweate*, and ends it in *sorrow*; ah what is there in it, that a man should desire to liue any longer to it! oh what a folly is it, that vwhen the *Mariner* roweth with all his force to arriue at the *wished Port*; and that the *Traveller* neuer resteth, till

hee come to his iourneyes end; wee feare to dilcrie our Port; and therefore would *put backe* our Barke, to be longer *tossed* in this continual *Tempest*, we weepe to see our *iourneyes end*; and therefore desire our iourney to be lengthened, that vvee might be more tyred with a *fonle* and *cumberfome way*.

The spiriuall figh thereupon.

O Lord, this life is but a troublesome Pilgrimage: *few* in dayes, but *full* in euils; and I am weary of it, by reason of my sinnes. Let me therefore (O Lord) entreate thy Maiestie in this my *bed of sicknesse*: as *Elias* did vnder the *Iuniper tree* in his affliction; *It is now enough, O Lord,*

Gen. 47. 9.

1 Reg. 19. 4

Lord, that I haue lined so long in this vale of miserie; take my soule into thy mercifull hands, for I am no better then my Father.

The second thought.

THinke with what a *body* of sinne thou art loaden; vwhat great ciuill warres are contayned in a little world; the flesh fighting against the spirit: Passion against Reason: Earth against Heaven: and the world within thee, banding it selfe for the world without thee; and that but one onely meane remaines to end this conflict, Death: which (in Gods appoynted time) will seperate thy Spirit, from thy flesh: the pure and

Rom. 7. 24.

James 4. 3.
Gal. 5. 17.

regenerate part of thy soule,
from that part which is im-
pure and unregenerated.

The spirituall sight open the
second thought.

Rom. 1. 14.

1 Pct. 2.

Apoc. 5. 9.

Psal. 116. 8.

1 Cor. 13. 57.

O Wretched man that I
am, who shall deliver me
from the body of this death! O
my sweete Saviour, Iesus
Christ, thou hast redeemed me
with thy precious blood. And
because thou hast delivered my
soule from sinne, mine eyes from
teares, and my feete from fal-
ling. I doe here, from the ve-
ry bottome of my heart, as-
cribe the vvhole praise and
glory of my Saluation, to thy
onely grace and mercy, saying
(with the holy Apostle:) *Tha-
nkes be vnto GOD, which
hath*

*hath given mee the victorie,
through our Lord Iesus Christ.*

Psalm 145. 9.

The third thought.

THinke how it behooves thee, to be assured that thy soule is *Christ's*: for death hath taken sufficient gages to assure himselfe of thy *body* in that all thy senses beginne already to dye, saue onely the sense of paine: but sith the beginning of thy being beganne with paine: meruaile the lesse, if thy end conclude with dolours. But if these *temporall* dolours (which onely afflict the body) be so painefull: O Lord who can endure the deuouring fire? who can abide the euermore burning?
The

Isay 33. 14.

*The spirituell fight upon the
third thought.*

O Lord Iesus Christ, the
Sonne of the living
G O D, vvho art the onely
Physitian, that canst ease my
body from paine, and restore
my *Soule* to life eternall: put
thy *Passion*, *Crosse*, and *death*
betwixt my *Soule* and thy
Iudgement: and let the me-
rits of thy *Obedience* stand
betwixt thy Fathers *Iustice*,
and my *disobedience*: and
from these bodily paines re-
ceiue my soule into thine e-
uerlasting peace: for I cry
vnto thee with Stephen, Lord
Iesu receiue my spirit.

Acts 7.59.

The

The fourth thought.

THinke that the *worst* that death can doe, is but to send thy soule *sooner*, then thy flesh would be willing, to *Christ* and his heavenly ioyes: Remember that *that worst*, is thy *best hope*. The *worst* therefore of death, is rather a helpe then a harme.

The spirit uall sigh vpon the fourth thought.

O Lord Iesus Christ, the Sauiour of all them that put their trust in thee: forsake not him that in *miserie* flieth vnto thy *grace* for succour and mercy. Oh sound that *sweet* voyce in the eares of my soule, which thou spokest vnto the *penitent*

Luk. 23. 43.

Phil. 1. 23.

sent sheefe on the Crosse, this day thou shalt be with mee in Paradise; For I, O Lord, doe (with the Apostle) from my soule speake vnto thee, I desire to be dissolued and to bee with Christ.

Isai. 25. 7. 8.

Ioh. 11. 25.

The fifth thought.

THink (if thou fearest to dye) that in Mount Si-on there is no death: for he that beleueth in Christ shall neuer die. And if thou desirest to liue; without doubt the life eternall (whereunto this death is but a passage) surpasseth all. There doe all the faithfull departed (hauing ended their miseries) liue with Christ in ioyes: and thither shall all the godly, which suruiue, be gathered out

out of their troubles, to enjoy with him eternall rest.

The spirituall sigh on the first thought.

O Lord, thou seeest the malice of Satan, who (not contenting himselfe, *Abhorring* *Even* *all* *his* *states* and nights of our life, to seek our destruction) shewes himselfe most busiest, when thy children are weakest, and needest to their end. *O Lord, re- proove him,* and preserve my Soule. Hee seekes to terrifie me with death, which my sins have deserved, but let thy holy spirit comfort my soule, with the assurance of eternall life, which thy blood hath purchased. Allwage my pain, encrease my patience, and (if it be thy eth)

1 Pet. 5. 8.

Luk. 2. 29.

blesed will) end my troubles; for my soule beseecheth thee with olde blessed Simeon, *L. 2. 29.* now let me thy servant depart in peace, according to thy word.

The sixth thought,

THink with thy selfe, what a blessing God hath bestowed vpon thee; aboue many millions of the world, that whereas they are either Pagans, who worship not the true God: or Idolaters who worship the true God falsely. Thou hast liued in a true Christian Church, and hast grace to dye in the true Christian faith, and to be buried in the sepulchres of Gods seruants, who all waite for the hope of Israel, the raising of

Act. 26. 6. 7.

of their bodies in the resurrection of the iust.

Luc. 14. 14.

*The spirituall sigh upon the
sixt thought,*

O Lord Iesus Christ, who art the resurrection, and the life, in whom whoeuer beleeueth, shall liue, though hee were dead, I beleeue, that whoeuer liueth and beleeueth in thee, shall neuer dye. I know that I shall rise againe in the resurrection, at the last day: for I am sure that thou my Redeemer, liuest. And though that after my death wormes destroy this body, yet I shall see thee, my Lord, and my God, in this flesh. Grant therefore, O CHRIST, for thy bitter death and passions sake, that at that day I may bee one of them

Ioh. 11. 25.

26.

Verf. 24.

Iob. 19. 25.

26.

Mat. 25. 34.

them to whom thou wilt pronounce that ioyfull sentence; *Come yee blessed of my Father, inherit the Kingdome prepared for you before the foundation of the world.*

Gal. 3. 13.
Lam. 7. 12.

The seauenth thought.

THinke with thy selfe, how Christ endured for thee a *curfed death*, and the *wrath of God*, which was due vnto thy sinnes, and what terrible *paines* and *cruell torments* the *Apostles* and *Martyrs* haue voluntarily suffered for the defence of Christs faith, when they might haue *liued by dissembling or denying him*: how much more willing shouldest thou be to depart in the *faith of Christ*, hauing *lesse paines* to torment thee

thee, and more meanes to
comfort thee?

*The spirituall sigh vpon the
seauenth thought.*

O Lord, my sinnes haue
deserued the paines of
hell, and eternall death; much
more these fatherly correction
s wherewith thou doest af-
flict me. But O blessed Lambe
of God, which takest away the
sinnes of the world, haue mer-
cy vpon me, and wash away all
my filthy sinnes with thy most
precious blood: and receiue
my soule into thy heauenly king-
dome; for into thy hands, O
Father, I commend my spirit,
and thou hast redeemed me, O
Lord, thou God of truth?

Ioh. 1. 29.

Apoc. 5. 1.

Luk. 23. 42.

Psal. 31. 5.

The

*The sicke person ought now to
send for some Godly
and Religious
Pastor.*

*a Gen. 30. 7.
Ier. 18. 10.
& 15. 1.
Eze. 14. 14.
1 Sam. 9. 7.
& 12. 19. 23.
b Lam. 5. 14.
5. 16.*

*c Mark. 1. 4.
Act. 19. 4.*

d 1 Cor. 5. 4.

IN any wise, remember (if
conveniently it may be) to
send for some godly and re-
ligious *Pastor*, not onely to
pray for thee at thy death (for
G O D in such a case hath
promised to heare the Prayers
of the righteous ^a Prophets, and
^b Elders of the Church) But
also vpon thy confession and
unfeigned repentance to ab-
solue thee of thy sinnes. For
as Christ hath giuen him a
calling to ^c baptize thee vnto
repentance for the remission of
thy sinnes: so hath he likewise
giuen him a calling and ^d po-
wer

wer, and ^a authority (vpon
repentance) so absolute thee
from thy sinnes, ^f I will giue
thee the keyes of the Kingdome
of Heauen: and whatsoever
thou shalt bind vpon earth, shall
be bound in heauen: and what-
soeuer thou shalt loose on earth,
shall be loosed in heauen. And
again, Verily, I say vnto you,
whatsoeuer yee bind in earth
shall be bound in heauen: and
whatsoeuer yee loose in earth,
shall be loosed in heauen. And
again, receive yee the holy
Ghost: whoſoeuer ſinnes yee re-
mitte, they are remitted vnto
them: and whoſoeuer ſinnes
yee retaine, they are retained.
This doctrine was as an-
cient in the Church of God as
Iob, for Elihu tels him, That
when God ſtrikes a man with
malady

2 Cor. 10. 8

Mat. 16. 19

Mat. 18. 18.

Ioh. 30. 23.
23.

Iob. 33. 23.

Rom. 10. 2.

Rom. 11. 1.

Rom. 11. 14.

1 Tim. 5. 17.

18.

1 Tim. 5. 20.

19.

Apoc. 11. 6.

1 Cor. 5. 5.

1 Cor. 10. 3.

&c.

1 Cor. 11. 10.

malady on his bed, so that his
 soule draweth neere the grave,
 and his life to the buriers. If
 there be any messenger with
 him, or an interpreter, one of a
 thousand, to declare unto man
 his righteousness, then will hee
 have mercy upon him, &c.
 And answerable heereunto
 (saith Saint James) if (basicke
 haue committed sinnes) (vpon
 his repentance, and the pray-
 er of the Elders) they shall be
 forgiven him. These haue pow-
 er to shut heauen, and to deliuer
 (the scandalous impenitent
 sinner) to Satan. For the wea-
 pons of their warfare, are not
 carnall, but mighty, through
 God, to cast downe, &c. and
 to haue vengeance in readinesse
 against all disobedience. They
 haue the key of loosing, there-
 for

fore the power of *absolving*.

The *Bishops*, and *Pastors* of the Church, doe not forgive sinnes by any *absolute* power of their owne (for so *only* Christ their master forgiveth sinnes) but *ministerially*, as the *servants* of Christ, and *stewards*, to whose fidelity their Lord and Master hath committed his *keyes*; and that is, when they doe declare and pronounce either *publikely* or *privately* by the word of God, what *bindeth*, what *looseth*; and the *mercies* of God to penitent *sinners*: or his *iudgement* to impenitent and obstinate persons: and so doe apply the *general* promises or threatnings to the penitent or impenitent. For CHRIST from heaven doth

by

Mark. 1. 7.
Et misit pec-
catorum remissionem

ΔΟΥΤΕΣ
σιν, sed
δεδωκεν
ΧΑΙ.

1 Cor. 5. 4.
1 Cor. 4. 1. 2.
Act. 13. 38.

To this end
saith Basil, in
Ascet. c. 13.
Christus om-
nibus Pasto-
ribus & Do-
ctoribus, Ec-
clesiae

ΙΟΥ ΠΑ-
ΡΕΧΕΙΣ

ΣΙΣΤΗ
aquaalem tri-
buit potesta-
tem cuius sig-
num est, quod

omnes ex a-
quo ligant &
solvunt, et

Petrus,
Papists dare
not denie
this.

Quilibet sa-
cerdos (quan-
tum est ex
virtute chri-
stianum) habet
potestatem
indifferenter
in omnes. In
supplement.
Iohann. 4. 6.

Verit. 10.

by them (as by his Ministers
on Earth) declare whom hee
remitteth and bindeth, and to
whom he will open the gates
of heauen, and against whom
he will shut them. And there-
fore it is not said, whose sinne
ye signifie to be remitted, but
whose finnes ye remit: they
then doe remit sinnes, be-
cause Christ by their ministry
remitteth sinnes, as Christ by
his Disciples loosed Lazarus,
Iob. 11. 44. And as no wa-
ter could wash away Naa-
mans leproy, but the waters of
Jordan, (though other ri-
uers were as cleare) because
the promise was annexed vn-
to the water of Jordan, and
not of other Riuers: so
though another man may
prouounce the same words:
yet

yet haue they not the like
efficacie and *power* to worke
 on the conscience, as vwhen
 they are pronounced from
 the mouth of *Christs Admini-*
sters, because that the ^a *pro-*
mise is annexed to the *Word*
 of God in their *mouthes* : for
 them hath he ^a *chosen*, ^b *sepa-*
rated, and ^c *set apart* for this
worke, and to *them* hee hath
 committed the ^d *ministerie* and
word of reconciliation, by their
 holy ^e *calling* and ^f *ordination*
 they haue receiued the ^g *holy*
Ghost, and the *Ministeriall*
power of binding and loo-
 sing. They are *sent forth* of
 the *holy Ghost*, *for this worke*
wherunto he hath called them.

And Christ gives his Mi-
 nisters power to forgive sins
 to the penitent, in the same

T t

words

^a Iohn 20.
 22. 23.

^e Act. 1. 24.
^b Act. 13. 2.
^c Rom. 1. 1.

^d 2 Cor. 5.
 18. 19.

^e Act. 13. 2.
 1 Cor. 1. 1.
 Heb. 5. 4.
^f Tit. 1. 5.
^g Iohn 20.
 22. 23.

Act. 13. 4. 2.

ἄρτινων
ἀφίετε
τὰς ἁ-
μαρτίας.
Iohn 20. 23.

καὶ ἁ-
φες ἡμῖν
τὰς ἁ-
μαρτίας
ἡμῶν.
Luke 11. 4.

2 Cor. 5. 18

Iohn 20. 21.
23.

2 Cor. 2. 7. 10

* words that he teacheth vs in the Lords Prayer to desire God to forgive vs our sins : to assure all penitent sinners, that God by his Ministers absolution doth fully, through the merits of Christs blood, forgive them all their finnes. So that what Christ decreeth in heaven, *in foro Indicii*, the same hee declareth on earth by his *reconciling Ministers*, *in foro penitentia* : So that as GOD hath reconciled the world to himselfe by Iesus Christ : so hath he (saith the Apostle) *given unto vs the ministry of this reconciliation.*

Hee that sent them to baptise, saying, *Goe and teach all nations baptising them, &c.* sent them also to remit finnes, saying, *As my Father sent mee*

so

so send I you, whosoever sinnes
ye remit, they are remitted vnto
them, &c. As therefore
none can baptise, (though he
vse the same Water & words)
but onely the lawfull Mini-
ster, whom Christ hath called
and authorised to this diuine
and Ministeriall Function.
So though others may com-
fort vvith good words; yet
none can absolue from sinne,
but onely those, to whom
Christ hath committed the
holy ministerie and word of
reconciliation: and of their
absolution Christ speaketh,
he that heareth you heareth
me. In a doubtfull tittle thou
wilt aske the counsell of thy
skilfull Lawyer: in perill of
sickenesse thou wilt know the
aduise of thy learned Physi-

Heb. 5. 4.

1 Cor. 5. 18.
19.

Luk. 10. 16.

Lib. 3. Instit.
cap. 4. sect.
12.

tion: and is there no danger
in dread of damnation, for a
sinner to be his owne Iudge?

Iudicious Calvin teacheth
this point of doctrine most
plainely, *Etsi omnes mutuo
nos debeamus consolari, &c.*
Although (saith he) *we ought*
to comfort and confirme one
another in the confidence of
Gods mercy, yet we see that the
Ministers are appointed as
witnesses and sureties to acer-
taine our consciences of the re-
mission of sinnes: insomuch, as
they are said to remit sinnes,
and to loose soules. Let every
faithfull man therefore re-
member, that it is his duty (if
inwardly he be vexed and affli-
cted with the sence of his sins)
not to neglect that Remedy
which is offered vnto him by
the

the Lord, to wit, that (for the easing of his Conscience,) he make private confession of his finnes unto his Pastor; and that he desire his private indemonstrable for the application of some comfort unto his soule: whose office it is (both publicly and privately) to administer Evangelicall Consolation to Gods people.

Beza highly *commendeth this practise; and Luther saith, that he had rather lose 1000. worlds, then suffer private confession to be thrust out of the Church. Our Church hath ever most faithfully maintained the truth of this doctrine; but most justly abolished the tyrannous and Antichristian abuse of Popish particular confession, vvhich

Tt 3

they

* In Antish.
Papatus &
Christianis-
mi. vol. 1. fol.
66.
Luther tom.
6. fol. 109. &
seq.
a Witnesse
our liturgie.
D. Holland
absoiued D.
Rainolds at
his death: &
who not be-
ing able to
speake, kis-
sed the hand
wherewith
he was ab-
solued.

they thrust vpon the Soules of *Christians*, as an *Expiatorie Sacrifice*, and a *meritorious satisfaction* for sinne: racking their Consciences to *confesse*, when they feele no distresse, and to enumerate *all* their sinnes, which is impossible; that by this meanes they might *dine* into the secrets of all men, which oft times hath proved pernicious not onely to *private persons*, but also to *publike states*. But the truth of Gods vvord is, that no person, hauing receiued *Orders* in the Church of *Rome*, can truely *absolue* a sinner: for the *Keyes of absolution* are two, the one is the *Key of Authoritie*, and that onely * *Christ* hath: the other is the *Key of Ministe-*
rie;

* Apoc. 3. 7.
Mar. 2. 7.
Luke 5. 21.

rie; and this hee ^a giues to his *Ministers*, who are therefore called, the *Ministers of Christ*: The ^b *Stewards of Gods Mysteries*: The ^c *Ambassadors of reconciliation*, *Bishops*, *Pastors*, *Elders*, &c. But *Christ* neuer ordayned in the New Testament, any Order of *sacrificing Priests*, neyther is the name of *iegeus*, which properly signifieth *Sacerdos*, or *sacrificing Priest*, giuen to any Officer of *Christ*, in all the New Testament. Neyther doe we reade in all the New Testament, of any who confessed himselfe to a *Priest*, but *Judas*. Neyther is there any *reall Priest* of the New Testament, but *onely Christ*. Neyther is there any *part* of his *Priesthood*, to be now ac-

^a Mat. 16. 19

^b 1 Cor. 4. 1.

^c 2 Cor. 5. 20

*Ministerii
cliaus duplex
est, una sci-
entia discer-
nendi.*

1 Cor. 12. 10

1 Ioh. 4. 1.

Ier. 18. 19.

*alia est pote-
tas ligandi*

*& absoluen-
di.* Iohn 20.

Mat. 27. 4.

Heb. 7. 24.

27. 28.

Heb. 8. 4.

Heb. 7. 25.

complished on *Earth*, but that which hee fulfilleth in *Heaven*, by *making intercession* for vs. Seeing therefore Christ neuer ordayned any Order of *sacrificing Priests*: and that *Popish Priests* scorne the name of *Ministers of the Gospel*, to whom onely Christ committed his *Keyes*, it necessarily followeth, that no *Popish Priest* can truly cyther *excommunicate* or *absolve* any sinner, or haue any *lawfull* right to meddle with *Christs Keyes*. But the *Antichristian abuse* of this diuine Ordinance, should not abolish the *lawfull vse* thereof twixt Christians and their Pastors in *cases of distresse of Conscience*, for which it was chiefly ordayned.

And

And verily there is not any meanes more excellent to *humble a proud heart*, nor to *raise vp an humble spirit*, then this spirituall conference betwixt the Pastors and the People committed to their charge. If any *sinne* therefore troubleth thy *conscience*, confesse it to Gods *Minister* : aske his *counsell*, and if thou dost truly repent, receiue his *Absolution*. And then doubt not in *foro Conscientie*, but thy sinnes be as verily forgiven on earth. as if thou didst heare Christ himselfe in *foro iudicij*, pronouncing them to be forgiven in Heaven. *Qui vos audit, me audit*, hee that heareth you, heareth mee. Try this, and tell mee whether thou shalt

Lukc 10.16.

not finde more ease in thy Conscience, then can be expressed in words. Did prophane men consider the *dignitie* of this diuine calling: they would the more honour the *Calling*, and reuerence *Persons*.

The sicke man (hauing thus eased his Conscience, and receiued his *Absolution*) may doe well (hauing a conuenient number of faithfull Christians ioyning with him) to receiue the *holy Sacrament* of the *Lords Supper*, to encourage him in his *Faith*, to discourage the *Diuell* in his *assaults*. In this respect the *a* *Conncell* of *Nice* tearmeth this Sacrament, *Viaticum*, the *soules provision for her iourney*. And albeit the *Lords Supper* be

a *Conc. Nice.*
Canon. 12.

be an Ecclesiasticall action,
yet for as much as our *Lord*
(the first institutor) celebra-
ted it in a ^b private house,
and that Saint ^c *Paul* tear-
meth the *houses* of Christi-
ans, the *Churches* of *Christ*.
And that ^d *Christ* himselve
hath promised to be in the
middest of the faithfull, where
but two or three are gathered
together in his Name.

^b Mat. 29. 18
Luke 22. 12.
^c Rom. 16. 5
Philem. v. 2.

^d Mat. 18. 20

I see no reason, but if
Christians desire it (vwhen
they are not through sick-
nesse able to come to the
church) but that they should
receiue, and Pastors ought
to administervnto them the
Sacraments at home. Hee
sheweth more simplicitie
then knowledge, who thinks
that this saouours of a *private*
Masse.

a Jewel a-
gainst Har-
ding. Artic. 1
of priuate
Masse. fol. 4
b. Ia. *Missa*
privatis suf-
fic. & si unus
sit presens,
scilicet Mi-
nister, qui
populi totius
personam ge-
rit. Aquin.
par. 3. quæst.
38. art. 5.

Masse. For a Masse is called *private*, not because it is said in a priuate house, but because (as Bishop ^a *Jewel* teacheth out of ^b *Aquinas*) the Priest receiveth the Sacrament himselfe alone without distribution made vnto others, and then it is priuate; although the vvhole Parish be present and looke vpon him. There is as much difference betweene such a Communion, and the *Antichristian Idol* of a priuate *Masse*, as there is betwixt Heaven and Hell. For at a Communion in a priuate family vpon such an extraordinary occasion, *Christ* his *institution* is obserued: *Many* faithfull brethren meet together, and carry one for another: *Christ* his

his death is remembred and shewed ; and the Minister, together with the faithfull, and the sicke party, do communicate. Master Calvin saith, *That he doth very willingly admit administring of the Communion to them that are sicke, when the case and opportunity so requireth.* And in ^a another place hee saith, *That hee hath many waighty reasons to compell him not to deny the Lords Supper vnto the sicke.* Yet I would wish all Christians to vse to receiue often (in their health) especially once every moneth with the whole Church; for then they shall not neede so much to assemble their friends vpon such an occasion, nor so much

De cena administratione ita sentio, libenter admittendum esse hunc morem, ut apud aegrotos celebretur Communionio, cum itares & oportunitas feret, Epist. 51

^a *Cur cenam aegrotis negandam esse non arbitror, multa & graues causae me impellant Epist. 561.*

Perkins
right way
of dying
well.

much to be troubled themselves for want of the Sacrament. For as Master *Perkins* saith very well, *The fruit and efficacy of the Sacrament is not to be restrained to the time of receiuing : but it extends it selfe to the whole time of mans life afterward : the efficacy whereof, did men thoroughly vnderstand : they should not neede to be often exhorted to receiue it.*

Admonitio
ad Pastores.

Lam. 4. 4.

Pastores omnes hic exortos vellem, ut in huius controuersie statum penitus introspiciant : nec fideles ex hac vita migrantes, & panem vite petentes, viatico suo fraudari sinant, ne lugubris ista in ijs adimpleatur lamentatio : Parvulus panem petunt, & non sit qui frangat eis.

As

As therefore when a wicked sinner dyeth he may say to death, as *Ahab* said to *Eliab*, *Hast thou found me, O mine enemy?* So on the other side when it is told a penitent sinner that death knocks at the doore, and beginnes to looke him in the face; he may say of death, as *David* said of *Achimaz*, *Let him come, and welcome, for he is a good man, and cometh with good tidings*: he is the messenger of Christ, and bringeth vnto me the ioyfull newes of eternall life. And as the *Redde Sea* was a gulfe to drowne the *Egyptians* to destruction, but a passage to the *Israelites* to conuey them to *Canaan*s possession: so death to the wicked, is a sncke to hell
and

1 King. 21.
20.

2 Sam. 18. 27

*Ut mori
pini, vivere
disce pidi.*

* *Sanctissimum
hominis bo-
nitas bonum ex
hac vita ex-
istit.*

and condemnation ; but to
the godly *the gate* to euer-
lasting life and saluation. And
one day of a * *blessed* death,
will make an amends for *all*
the *sorrowes* of a *bitter* life.

When therefore thou per-
ceiuest thy soule departing
from thy body pray with thy
tongue if thou canst ; else
pray in thy heart and minde
these words, fixing the eyes
of thy soule vpon *Iesus Christ*
thy Sauour.

*A Prayer at the yeelding
vp of the Ghost.*

Ioh. 1. 29.

Luk. 18. 13.

O *Lambe of God*, which
by thy blood hast ta-
ken away the finnes of the
world, haue mercy vpon me
a sinner. *Lord Iesus receiue my
spirit. Amen.*

When

When the sicke party is departing, Let the faithfull that are present kneele downe and commend his Soule to God in these or the like words.

O Gracious God and mercifull father, who art our refuge and strength, and a very present helpe in trouble, lift vp the light of thy favorable countenance at this instant vpon thy seruant, that now cometh to appeare in thy presence. Wash away, good Lord, all his sinnes by the merits of Christ Iesus blood, that they may neuer bee laide to his charge. Increase his faith, preserve and keepe safe his soule from the danger of the
Dinell

Psal. 46. 1,

Psal. 4. 6.

1 Ioh. 1. 7.

Diuell and his wicked *Angels*. Comfort him with thy
body spirit, cause him now to
 feele that thou art his *louing*
Father, and that hee is thy
 childe by *Adoption* and
Grace. Saue, O Christ, the
 price of thine owne blood,
 and suffer him not to be lost
 whom thou hast bought so
 dearly. Receiue his *Soule* as
 thou didst the *penitent sheefe*
 into thy heavenly *Paradise*.
 Let thy blessed *Angels* con-
 duct him thither as they car-
 ried the soule of *Lazarus*, and
 grant vnto him a ioyfull re-
 surrection at the last day. O
Father, heare vs for him,
 and heare thine owne *Sonne*,
 our onely *Mediator* that sits
 at thy right hand: for him and
 vs all, euen for the merits of
 that

Rom. 8. 34.

that bitter death and passion
which he hath suffered for
vs : In confidence whereof
we now recommend his soule
into thy fatherly hands, in
that blessed prayer, which
our Sauour hath taught vs
in all times of our troubles
to say vnto thee :

Our Father, &c.

*Thus farre of the Practise
of Pietie in dying in the Lord.*

*Now followeth the Practise
of Pietie in dying for
the Lord.*



*THE Practise of
Pietie in dying
for the Lord, is
termed Martyr-
dome.*

Martyr-

2 Cor. 12. 15

Sanguis
Martyrium
semen eccle-
siae.

Apoc. 2. 10.

Martyres ac-
ceperunt non
dederunt
coronas. I. co.Martyrio co-
ronatus. Euf.
visually.Αὐτῶ σοὶ
ἔνδεφα-
νον τῆς
ζωῆς.Apoc. 2. 10.
Bern. Ser. in
fest. Innoc.

Martyrdome, is the testi-
mony which a Christian bea-
reth to the doctrine of the Gos-
pell, by enduring any kinde of
death: to invite many, and to
confirm all, to embrace the
truth thereof. To this kinde
of death, Christ hath pro-
mised a crowne: Be thou faith-
full unto the death, and I will
give thee the crowne of life.
Which promise the Church
so firmly beleeveth; that
they termed *Martyrdome* it
selfe, a crowne: and God to
animate Christians to this
excellent prize, would by a
prediction that Stephen, the
first Christian *Martyr* should
have his name of a crowne.

Of *Martyrdome* there are
three kinds.

First, *Sola voluntate*, in
will

will onely: as *Iohn* the *Euan-
gelist*, who (being boyled in
a Cauldron of oyle) came
out rather *annointed* then
sod: and dyed of old age at
Ephesus.

Secondly, *Solo opere*, in
decde onely: as the *innocents*
of *Beth'leem*.

Thirdly, *Voluntate & o-
pere*, both in will, and decde:
as in the *Primitive Church*,
Stephen, *Polycarpus*, *Ignatius*
Laurentius, *Romanus*, *As-
tiocbianus*, and thousands.
And in our daies, *Cranmer*,
Latimer, *Hooper*, *Ridley*, *Far-
rar*, *Bradford*, *Philpot*, *Sanders*
Glouer, *Tailor*, and others in-
numerable, whose *fierie zeale*
to Gods truth, brought them
to the *flames* of *Martyrdome*
to *seale Christs faith*. It is
not

*Frid. Nau-
sea in vit.
Iohan Flo-
res hillad
an. 95.*

Matth. 2.

Ag. 7.

*Acts and
Monument.*

*1 Pet. 2. 19.
Causa non
passio facit
Martyrem.
Aug. Ep. 61.*

*Non mortis,
sed moris.*
Boys. Tho.
Aquinas. 1. 2.
quest. 19.
art. 6.

Ioh. 16. 2.

Act. 9. 1.
Phil. 3. 6.

*Epistola ad
Romanos,
is now Epi-
stola in Ro-
manos.*

not the *cruelty* of the death:
but the *innocency* and *holi-
ness* of the cause that maketh
a Martyr; neither is an *erro-
nious* conscience a sufficient
warrant to suffer *Martyr-
dome*: because Science in
Gods word must direct *con-
science* in mans heart; for
they who killed the Apostles,
in their *erronious* conscien-
ces thought *they did God good
service*. And Paul of zeale
breathed out *slaughters a-
gainst the Lords Saints*: Now
whether the cause of our *Se-
minary Priests* and *Iesuits*, be
so holy, *true* and *innocent*;
as that it may warrant their
conscience to *suffer death, &
to hazard their eternall sal-
vation* thereon; let Pauls
Epistle written to the *Anci-*

ent

ent Christian Romans, (but against our new Antichristian Romanes) bee iudge: And it will plainly appeare, that the doctrine which Saint Paul taught to the ancient Church of Rome is ex diametro opposite in 6. fundamental points of true Religion to that which the new Church of Rome teacheth and maintaineth. For Saint Paul taught the Primitive Church of Rome:

1 That our election is of Gods free grace, and not ex operibus praeiussit. Rom. 9. 11. Rom. 11. 5. 6.

2 That we are iustified by faith only without good works. Rom. 3. 20. 28. Rom. 4. 2. Ec. Rom. 1. 17.

3 That the good works
of

of the Regenerate, are not of their owne condignity meritorious, nor such as can deserue heauen. Rom. 8. 18. Rom. 11. 6. Rom. 6. 23.

4 That those bookes onely are Gods Oracles and Canonickall Scripture which were committed to the custody and credit of the Jewes. Rom. 3. 2. Rom. 1. 2. Rom. 16. 16. such were neuer the *Apo-crypha*.

5 That the holy Scriptures haue Gods authority. * Rom. 9. 17. Rom. 4. 3. Rom. conferrd. Rom. 11. 32. conferrd with Gal. 3. 22. Therefore about the authority of the Church.

6 That all, aswell Laity as Clergy that will be saved, must familiarly read or know the

* Note, that the Scripture saith, and God saith: the Scripture concludeth and God concludeth, is all one with Paul.

the *holy scriptures*, Rom. 15. 4.
Rom. 10. 1. 2. 8. Rom. 16.
26.

7 That all *Images* made
of the *true God* are *very Idols*.
Rom. 1. 23, and Rom. 2. 22.
confesd.

8 That to *bowe* the *pure*
religiously to an *Image*, or to
vvorship any *Creature*, is
meere *Idolatry*, Rom. 11. 4.
and a *lying service*. Rom. 1.
25.

9 That we must not pray
vnto any but to *God truly*,
in vvhom we belecue, Rom.
10. 13. 14. Rom. 8. 15. 27.
therefore not to *Saints* and
Angels.

10 That *Christ* is our
onely Intercessor in *Heauen*.
Rom. 8. 34. Rom. 5. 2. Rom.
16. 27.

Τὰ ἔλ
δωλα,
Having re-
ference to
what hee
spake be-
fore, Rom. 1.
13. of Ima-
ges.

11 That the *onely Sacrifice* of Christians, is nothing but the *spirituall sacrificing* of their *Soules* and *Bodies* to *serue God* in *holinesse* and *righteousnesse*. Rom. 12. 1. Rom. 15. 16. Therefore no *reall sacrificing* of Christ in the *Masse*.

12 That the *religious worship* called *dulia*, as well as *Latria*, belongeth to *God alone*. Rom. 1. 9. Rom. 12. 11. Rom. 16. 18. *conferd*.

13 That all Christians are to *pray vnto God* in their *owne native language*. Rom. 14. 11.

14 That wee haue not of our *selues*, in the *state of corruption*; *freewill vnto good*. Rom. 7. 18. &c. Rom. 9. 16.

15 That *Concupiscence* in

in the *Regenerate*, is sinne.
Rom. 7. 7. 8. 10.

16 That the Sacraments
doe not *conferre* grace *ex opere operato*, but *signe* and *seale*
that it is conferred already
vnto vs. Rom. 4. 11. 12.
Rom. 2. 28. 29.

17 That euery true be-
leeuing Christian may in
this life be *assured* of his *sal-*
nation. Rom. 8. 9. 16. 35 &c.

18 That no man in this
life since *Adams Fall*, can
perfectly *fulfill* the Com-
mandements of God. Rom.
7. 10. &c. Rom. 3. 19. &c.
Rom. 11. 32.

19 That to place Religion
in the *difference* of *meates* and
dayes is *superstition*. Rom. 14
3. 5. 6. 17 23.

20 That the *imputed* *righte-*
ousnesse

recousesse of Christ, is that onely that makes vs iust before God. Rom. 4. 9. 17. 23.

21 That Christs flesh was made of the *Seede of Dauid*, by *Incarnation*: not of a wafer-cake by *Transubstantiation*. Rom. 1. 3.

22 That all true Christians are *Saints*; and not those whom the Pope onely doth *canonize*. Rom. 1. 7. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. and 15. Rom. 15. 25. &c.

23 That *Ipsa*, Christ, the *God of Peace*: and not *Ipsa*, the *Woman*, should bruiſe the *Serpents head*. Rom. 16. 20.

24 That every Soule must of *conscience be subiect*, and pay *Tribute* to the *Higher Powers*, that is, the *Magistrates* which beare the *sword*. Rom.

Rom. 13. 1. 2. &c. and therefore the *Pope* and *all Prelates* must be subiect to their *Emperours, Kings, & Magistrates*, vnlesse they will bring *damnation* vpon their *Soules*, as *Traitors*, that *resist God* and his *Ordinance*, Rom. 13. 2.

25 That *Paul* (not *Peter*) vvas ordayned by the *grace of God* to be the *chiefe Apostle* of the *Gentiles*, and consequently of *Rome*, the *chiefe Citie* of the *Gentiles*. Rom. 15. 15. 16. 19. 20 &c. Rom. 11. 13. Rom. 16. 4.

26 That the *Church of Rome* may erre and fall away from the true *Faith*: as well as the *Church of Ierusalem*,

him, and to *Tertius*, who writ the *Epistle*, ver. 22. And therefore they came so ioyfully to meeete *Paul* at the *Market of Appia*, hearing that he was comming towards *Rome*. *Act.* 18. 15.

* It seemes by *Rom.* 15. 20. 19. & the whole last Chapter, that the *Christians* who were in *Rome* before *Paul* came thither, were conuerted by those *Preachers* whom hee had sent thither before him: for he calls them *his helpers*, ver. 3. 9. *kinf-men*, ver. 7. 13 *fellow-prisoners*, ver. 7. the *first fruits* of *Achaia*, where hee had preached, ver. 5. all *familiar* to

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* It seemes by *Rom. 15. 20. 19.* & the whole last Chapter, that the *Christians* who were in *Rome* before *Paul* came thither, were converted by those *Preachers* whom hee had sent thither before him: for he calls them his *helpers*, ver. 3. 9. *kinf-men*, ver. 7. 13 *fellow-prisoners*, ver. 7. the *first fruits* of *Achaia*, where hee had preached, ver. 5. all *familiar* to

or any other particular Church. Rom. 11.20.21.22.

And seeing the new vpstart Church of Rome teacheth in all these, and in innumerable other points cleane contrary to that which the Apostles taught the *Primitive Romanes*; let GOD and this *Epistle* iudge betwixt them and vs, whether of vs both stands in the true ancient Catholike Faith, which the *Apostle* taught the *old Romanes*. And whether wee haue not done well to depart from them, so farre as they haue departed from the *Apostles doctrine*: and whether it be not better to returne to S. *Pauls* truth, then still to continue in *Romes* error. And if this be true; then let

Iesuites

Iesuites and Seminary Priests take heede and feare, least it be not *faith*, but *faction*: not *truth*, but *treason*: not *religion*, but *rebellion*, beginning at *Tyber*, and ending at *Tyburne*, vvhich is the cause of their deaths. And being sent from a troublesome *Apostolicall* See, rather then from a peaceable *Apostolicall* Seate; because they cannot be suffered to perswade *Subiects* to breake their *Oathes*, and to withdraw their *Allégeance* from their *Soueraigne*; to raise rebellion; to moue *invasion*; to stab and poyson *Queenes*; to kill and murder *Kings*; to blow vp whole States with *Gun-powder*, they desperately cast away their owne *bodies* to be hanged

Psal. 149. 9.

Uti Alexan-
dei causatus
qui illam scilicet
re cupiunt
p. 105. f. 1. Iu-
dicatus est E-
p. 105. f. 1. E-
milio Fron-
tino Procon-
sule, non prop-
ter professio-
nis nomen, sed
propter per-
petrata luro-
cinia, cum
iam esset pra-
maricator (&
proditor.)
Euseb. Hist.
Eccles. lib. 5.
cap. 18.

and quartered : and (their
soules saued if they belong
to GOD) I wish such honour
to all his Saints that sends
them. And I haue iust cause
to feare, that the miracles of
Lypsus two Ladyes, Blunt-
stones Boy, Garnets Straw,
and the Maides fiery Apron,
will not suffice to cleare, that
thesemen are not murderers
of themselves, rather then
Martyrs of Christ.

And with what Conscience
can any Papist count Garnet
a Martyr, vwhen his owne
Conscience forced him to
confesse, that it was for trea-
son, and not for Religion that
hee dyed ? But if the Priests
of such a Gun-powder Gospell
be Martyrs ; I maruell who
are Murderers ? If they be

Iudas

Saints,

Saints, who are Scythians & and who are Canibals, if they be Catholikes?

But leaving these; let vs (to whose fidelitie the Lord hath committed his *true faith*, as a precious *depositum*) pray vnto God: that vvee may leade a holy *life*, answerable to our holy *Faith*, in *Raise* to Christ, and *obedi- ence* to our King: that if our Sauour, shall euer count vs worthy that honour, to suffer martyrdom for his Gospels sake: be it by open *burning* at the Stake, as in *Queene Maries* dayes: or by secret *murdering*, as in the *Inquisition house*: or by outrageous *massacring*, as in the *Parisian Matiens*:) we may haue *Grace* to pray for the affli-

1 Tim. 6. 20.

Prou. 24. 21.

1 Pet. 2. 17.

Acts 5. 41.

Luke 11. 28.

Apoc. 14. 13

Mat. 25. 34.

Apoc. 22. 20

stance of his *holy Spirit*, so
 to strengthen our *frailty*, and
 to defend his *cause*: as that
 wee may seale vvith our
deaths the *Euangelicall* truth
 which wee haue professed in
 our *lives*. That in the dayes
 of our liues, we may be *blessed*
 by his *Word*: In the *day* of
 death, be blessed in the *Lord*:
 and in the *day* of *Indgement*
 be the *blessed* of his *Fa-*
ther. *Euen so, grant*
Lord IESVS.

Amen.



A diuine Colloquie betwene
the Soule and her Saviour,
concerning the effectuall
merits of his dolorous
passion.

Soule.



LORD, wherefore
didst thou wash
thy Disciples feet?
Chr. To teach
thee how thou shouldest pre-
pare thy selfe to come to my
Supper.

S. Lord, why wouldst thou
wash them by thy selfe?

C. To teach thee Humi-
litie, if thou wilt be my Dis-
ciple.

S. Lord

a Iohn 13-4

b Iohn 13-14

c Luk. 22. 19

S. Lord, wherefore didst thou before thy death & institute thy last Supper?

C. That thou mightest the better remember my death; and be assured, that all the merits thereof are thine.

d Iohn 13. 1.

S. Lord, wherefore wouldst thou goe to such a place, where d Iudas knew to finde thee?

C. That thou mightest know, that I went as willingly to suffer for thy sinne, as ever thou wentest to any place to commit a sinne.

Iohn 13. 1.

S. Lord, wherefore wouldst thou beginne thy Passion in a Garden?

Gen. 1. 3.

C. Because that in a Garden thy sinne tooke first beginning.

* Mat. 26. 40.

S. Lord, wherefore didst thou three select Disciples * fall so fast

*fast a sleep, when thou beganst
to fall into thy agony?*

C. To shew that I alone
wrought the work of thy
Redemption.

Isai. 63. 5.

S. Lord, why were there so
many plots and snares layed
for thee?

Mat. 26. 4.

C. That I might make
thee to escape all the snares
of thy ghastly hunter.

Psal. 91. 3.

S. Lord, why wouldest thou
suffer Judas (betraying thee)
to kisse thee?

Math. 26. 40.

C. That by enduring the
words of dissembling lips; I
might there begin to expiate
sin, where Satan first brought
it into the world.

Gen. 3. 4. 5.

S. Lord, why wouldest thou
be sold for 30. pices of silver?

Mat. 27. 3.

C. That I might free thee
from perpeinall bondage.

S. Lord,

Mat. 26. 39.
Heb. 5. 7.

S. Lord, why didst thou pray with such strong crying and teares?

C. That I might quench the furie of Gods iustice, which was so fiercely kindled against thee.

Luk. 22. 44.

S. Lord, why wast thou so afraid, and cast into such an agony?

C. That suffering the wrath due to thy sinnes, thou mightest be more secure in thy death, and finde more comfort in thy crosse.

Mat. 26. 39.
42. 44.

S. Lord, wherefore didst thou pray so oft and so earnest that the Cup might passe from thee?

Gal. 3. 13.

C. That thou mightest perceiue the horror of that curse and wrath, which being due to thy sinnes, I was then to drinke

drinke and endure for thee.

S. Lord, wherefore didst thou after thy wish submit thy will to the will of thy father?

C. To teach thee what thou shouldest doe in all thy afflictions: and how willingly thou shouldest yeeld to beare with patience, that crosse, which thou seest to come from the iust hand of thy heavenly Father.

S. Lord, wherefore diddest thou sweat such drops of water and bloud?

Luk. 22. 44.

C. That I might cleanse thee from thy staines, and bloody spots.

S. Lord, why wouldest thou be taken, when thou mightest haue escaped thine enemies?

Luk. 22. 54.

C. That thy spirituall enemies should nottake thee, and

Mat. 5. 25.

Mat. 22. 13.

and cast thee into the prison
of utter darknesse.

Math. 26. 56

S. Lord, wherefore wouldst
thou be forsaken of all thy Dis-
ciples?

C. That I might reconcile
thee vnto God, of whom thou
wast forsaken for thy sinnes.

Ioh. 18. 8.

S. Lord, wherefore wouldst
thou stand to be apprehended
alone?

C. To shew thee that my
loue of thy saluation, was
more then the loue of all my
Disciples.

Mar. 14. 67.
52.

S. Lord, wherefore was the
young man caught by the Sould-
iers, and vnstript of his linnen,
who came out of his bed, bear-
ing the fire at thy apprehension,
and tending to the high Priest?

C. To shew their outrage
in apprehending me, and my
power

power in preserving out of their outrageous hands, all my Disciples, who otherwise had been worse handled by them, then was that young man.

S. Lord, wherefore wouldest thou be bound?

Mat. 27. 2.

C. That I might lose the cordes of thine iniquities.

S. Lord, why wast thou denied of Peter?

Luke 22. 57

C. That I might confesse thee before my Father, and thou mightest learne, that there is no trust in man, and that Salvation. procedes of my mere mercy.

S. Lord, wherefore wouldest thou bring Peter to repentance by the crowing of a cocke?

Luke 22. 60.

C. That none should despise the meanes which God hath appointed for their conuer-

conuerſion, though they ſeeme neuer ſo meane.

Luk. 22. 61.

S. Lord, wherefore diddeſt thou as the Cock-crowing turne and looke vpon Peter?

C. Because thou mighteſt know, that without the helpe of my grace, no meanes can turne a ſinner vnto God when he is once ſalne from him.

Ioh. 19. 5.

S. Lord, wherefore waſt thou covered with a purple robe?

C. That thou mighteſt perceiue that it was I, that did away thy Scarlet finnes.

Iſai. 18.

S. Lord, wherefore wouldeſt thou be crowned with thornes?

Mat. 27. 29.

C. That by wearing thornes, the firſt fruits of the curſe, it might appeare: that it is I which takes away the finnes and curſe of the world, and crowne thee vvith the

1 Pet. 5.
Apoc. 2. 10.

crowne

crowne of life and glory.

S. *Lord, why was a Reede put into thine hand?*

Mat. 27. 29.

C. *That it might appeare that I came not to break the brused Reede.*

Mat. 12. 20.

S. *Lord, wherefore wast thou mocked of the Jewes?*

Mat. 27. 29.

C. *That thou mightest insult over Diuels, who otherwise would haue mocked thee, as the Philistims did Sampson.*

Judg. 16. 25.

S. *Lord, wherefore wouldst thou haue thy blessed face defiled with spittle?*

Mat. 26. 27.

C. *That I might cleanse my face from the shame of sinne?*

S. *Wherefore Lord, were thine eyes hard-winked with a vail?*

Mat. 14. 65.

C. *That thy spiritual blindness being remoued, thou mightest behold the face of my Father in heauen.*

Mat. 18. 20.

S. *Lord*

Mat. 27. 30.

S. Lord, wherefore did they buffet thee with fists, and beat thee with staves?

C. That thou mightest be freed from the strokes, and tearings of infernall fiends.

Mat. 27. 39.

S. Lord, wherefore wouldst thou be reviled?

C. That God might speake peace vnto thee, by his word and spirit.

Ioh. 19. 3.
Isay 53. 2.

S. Lord, wherefore was thy face disfigured with blowes and blood?

C. That thy face might shine glorious as the Angels in heauen.

Mat. 13. 43.
Mat. 22. 30.

S. Lord, wherefore wouldst thou be so cruelly scourged?

Iohn 19. 3.

C. That thou mightest be freed from the sting of conscience, and whips of everlasting torments.

S. Lord

S. Lord, wherefore wouldst thou be arraigned at Pilats barre?

Mark. 14. 53.

C. That thou mightest at the last day be acquitted before my iudgement seat.

S. Lord, wherefore wouldst thou be falsely accused?

Luke 23. 2.

C. That thou shouldst not be iustly condemned.

S. Lord, wherefore wast thou turned over to be condemned by a strange Iudge?

Mat. 27. 2.

C. That thou being redeemed from the captivity of a bellicose Tyrant: mightest bee restored to God, whose owne thou art: by right.

S. Wherefore, O Christ, didst thou acknowledge that Pilate had power over thee from above?

Iohn 19. 11.

C. That Antichrist vnder

Tit. 2. 1.
Rom. 13. 1.
1 Pet. 2. 13.
14.

der pretence of being my
Vicar, should not exalts him-
selfe above all Principallities
and Powers.

Luk. 23. 1. 2.
Ioh. 19. 12.
&c.

S. Lord, why wouldest thou
suffer thy passion under Pon-
tius Pilate being a Roman, &
President to Cæsar of Rome?

Note well
Apo. 11. 8. &
Apo. 17. 5. 6.
24.

C. To shew that the Ce-
sarian and pontifician policie of
Rome should chiefly persec-
ute my Church and crucifie
me in my members.

Ioh. 19. 16.

S. But why, O Lord would-
est thou be condemned?

Luk. 23. 24
Rom. 8. 3.

C. That the law being con-
demned in me, thou mightest
not be condemned by it.

Mat. 27. 24.
Ioh. 19. 6.

S. But why wast thou con-
demned; seeing nothing could
be proved against thee?

C. That thou mightest
know, that it was not for my
fault

faul't, but for thine that I suffered.

S. Lord, wherefore wast thou led, to suffer out of the City?

Mat. 27. 33.
Heb. 13. 12.

C. That I might bring thee to rest, in the heavenly Citie.

S. Lord, why did the Iewes compell Simon of Cyrene, comming out of the field to carrie thy Crosse.

Luk. 23. 26.
Mat. 27. 32.

C. To shew the weaknesse, whereunto the burthen of thy sinnes brought me: and what must be every Christians case, which goeth out of the field of this world, toward the heavenly Ierusalem.

S. Lord, why wast thou vnstripped of thy garments?

Ioh. 19. 23.

C. That thou mightest see, how I forsooke all to redeeme thee.

S. Lord, wherefore wouldst thou

Luke 23. ? *thou be liſt vp vpon a Crefſe ?*

C. That I might liſt thee
vp with me to heauen.

S. Lord, wherefore diddeſt
Luke 23. 33 *thou hang vpon a curſed tree ?*

C. That I might ſatiſſie for
the ſin committed, in eating
the forbidden fruit of a tree.

Gen. 3. 17.

S. Lord, wherefore wouldeſt
Luke 23. 33 *thou hang betweene two
throneſ ?*

C. That thou my deare
ſoule mighteſt haue place in
the miſt of heavenly Angels.

Pſal. 33. 16.
Iohn 20. 25.

S. Lord, wherefore were
*thy hands and feet nayled to
the Crefſe ?*

C. To enlarge thy hands
to doe the workes of righ-
teouſnelle, and to ſet thy
feet at libertie, to walke in
the wayes of peace.

S. Lord, wherefore did they
cruciſie

crucifie thee in Golgotha, the place of dead mens souls?

Mat. 27. 33.

C. To assure thee that my death is life unto the dead.

S. Lord, why did not the Souldiers divide thy Jewelleſſe coat?

Ioh. 19. 24.

C. To shew that my church is one, without rent or Schisme.

S. Lord, wherefore didst thou taste vinegar and gall?

Mat. 27. 34.

C. That thou mightest cate the bread of Angels, and drinke the water of life.

S. Lord, why saidst thou (upon the Crosse) It is finished?

Ioh. 19. 30.

C. That thou mightest know that by my death, the Law was fulfilled, and thy redemption effected.

Rom. 10. 4.

3 Cor. 3. 13.

S. Lord, why didst thou cry out upon the Crosse, My

Ioh. 19. 34.

Xx

God

God my God, why hast thou forsaken me?

C. Least thou being forsaken of God, shouldst haue beene driuen to cry in the paines of hell, Woe and alas for euermore.

Mat. 27. 45. S. Lord, wherefore was there such a generall darkness when thou didst suffer, and cry out on the Crosse?

2 Pet. 2. 4. Iud. vers. 6. C. That thou mightest see an Image of those Hellish paines which I suffer to deliuer thee from the wretched paines of Hell, and euermore chains of darknesse.

Ioh. 19. 33. S. Lord, why wouldst thou haue thine armes nayled on bread?

C. That I might embrace thee more louingly my sweet soule.

S. Lor!

S. Lord, how is it that these
that neuer wrought good be-
fore, obtaine Paradise upon so
short repentance?

Luke 23. 43.

C. That thou maist see
the power of my death, to
forgiue them that repent,
that no sinner needs despaire.

S. Lord, why did not the
other Thiefe which hanged as
neere thee, obtaine the like
mercy?

Luk. 23. 39.

C. Because I leaue whom
I will to harden themselves
in their lewdnesse to destru-
ction, that all should feare,
and none presume.

Rom. 9. 18.
22.

S. Lord, wherfore didst
thou cry with such a loud and
strong voyce, in yeelding vp the
ghost?

Mat. 26. 30.

C. That it might appeare
that no man tooke my life from

Iohn 10. 18.

me, but that I laid it downe of my selfe.

Luk. 23. 46.

S. Lord, wherefore didst thou commend thy Soule into thy Fathers hands?

Ioh. 13. 1.

C. To teach thee vvhat thou shouldest doe, being to depart this life.

Mat. 27. 51.

S. Lord, wherefore did the vaille of the Temple rend in twaine at thy death?

Ephes 2. 14.

Heb. 10. 19.

20.

C. To shew that the Leuiticall Law, should be no longer a partition-wall betwene Iewes and Gentiles: and that the way to Heauen is now open to all beleeuers.

Mat. 27. 51.

S. Lord, wherefore did the Earth quake, and the Stones cleane at thy death?

C. For horror to beare her Lord dying, and to vpbraid the

the

the cruell hardnesse of sinners hearts.

S. *Lord, wherefore did not the Souldiers breake thy Legs, as they did the Theeues who hanged at thy right and left hand?*

Exod. 12.46
Psal. 34.21.
Zach. 12.10.

C. That thou mightest know, that they had not power to doe any more vnto mee, then the Scripture had fore-tolde that they should doe, and I should suffer to saue thee.

S. *Lord, wherefore was thy side opened with a Speare?*

Ioh. 19.34..

C. That thou mightest haue a way to come neerer my heart.

S. *Lord, wherefore ranke there out of thy pierced side bloud and water?*

Ioh. 19.34.

C. To assure thee that I

X x 3 was

There is about mans heart a skin called *Pericardiu* containing water which cooles and moistens the heart, least it should be scorched with continual motion. This skin once pierced, man cannot live. *Columb. Anatom. lib. 7. Horst. de nat. hum. m. lib. 1. exerc. 8. q. 5. * 1 Ioh. 5. 6.*

was slaine in deede, seeing my heart-bloud gushed out, and the water which compassed my heart flowed forth after it, which once spilt, man must needes dye.

*S. Lord, wherefore ranne the bloud first by * it selfe, and the water afterwards by it selfe, out of thy blessed wound?*

C. To assure thee of two things : first, that by my Blood shedding, *Iustification* and *Sanctification* were effected to saue thee : secondly, that my Spirit by the conscionable vse of the *Water* in *Baptisme*, and *bloud* of the *Eucharist* will effect in thee righteousness and holinesse by which thou shalt glorifie mee.

S. Lord, wherefore did the
granes

graves open at thy death?

Mat. 27. 52.

C. To signifie that Death by my death had now receiued his deaths wound, and was overcome.

S. Lord, wherefore wouldst thou be buried?

Mat. 27. 60.

C. That thy sinnes might neuer rise vp in Iudgement against thee.

S. Lord, wherefore wouldst thou be buried by two such honourable Senators, as Nichodemus and Ioseph of Arimathea?

Mat. 27. 57.

Iohn 19. 39.
40.

C. That the truth of my death (the cause of thy life) might more euidently appeare vnto all.

S. Lord, wherefore wast thou buried in a new sepulchre, wherein was neuer man laid before?

Ioh. 19. 4.
Mat. 27. 60.

2 King. 13.
21.

C. That it might appeare that *I*, and not *another* arose, & that by mine *owne* power, not by *another's* vertue, like him vvhho reuiued at the touching of *Elishaes* bones.

Mat. 28. 6.

S. Lord, wherefore didst thou raise vp thy body againe?

Rom. 4. 25.

C. That thou maist be assured that thy sins are discharged, & that thou art iustified.

Mat. 27. 52.
53.

S. Lord, wherefore did so many bodies of thy Saints (*which slept*) arise at thy Resurrection?

Acts 17. 31.

C. To giue an assurance that *all* the Saints shall arise, by the vertue of my Resurrection at the last day.

Psal. 116. 11.

S. Lord, what shall I render unto thee for all these benefits?

Gal. 6. 15.

C. Loue thy Creator, and become a new creature.

The

*The Soules Soliloquie, ravisht
in contemplating the
Passions of her Lord.*

WHAT hadst thou done, ô
my sweete Sauour, and
aye-blessed Redeemer? that
thou wast thus *betrayed* of
Iudas, sold to the Iewes, ap-
prehended as a Malefactor,
and led bound as a Lamb to
the slaughter? What euill
hadst thou committed, that
thou shouldest be thus open-
ly arraigned, accused, falsely
and vniustly condemned be-
fore *Annas* and *Caiaphas*,
the Iewish Priests, at the
Iudgement-Seate of *Pilate*
the *Romane* President? What
was thine offence? or to
X x 5 whom

vvhom didst thou euer
wrong? that thou shouldst
be thus pittifully *scurged*
with whips, *crowned* vvith
thornes, *scuffed* with flours,
reuiled with words, *buffeted*
with fists, and *beaten* with
staues: O Lord, what didst
thou deserue, to haue thy
blelled face *spat* vpon, and
couered as it were with shame?
to haue thy garments *parted*,
thy hands and feete *nailed* to
the Crosse? to be *lifted* vp
vpon the cursed Tree, to be
crucified among Theeues,
and made to *taste* gall and
vineger? and in thy deadly
extremitie, to endure such
a sea of Gods *wrath*, that
made thee to cry out, as if
thou hadst beene forsaken of
God thy Father? yea, to
haue

haue thy innocent heart
pierced with a cruell Speare,
 and thy precious bloud to
 be *spilt* out before thy blef-
 sed *Mothers* eyes? Sweet Sa-
 uour, how much vvaſt thou
 tormented to endure all this?
 ſeeing I am ſo much amazed
 but to thinke vpon it! I en-
 quire for thine offence, but
 I can finde none in thee: No,
 not ſo much as *guile* to haue
 beene found in thy *Mouth*.
 Thine *enemies* are challen-
 ged, and none of them dare
rebuke thee of ſinne: thine ac-
 cuſers (that are ſuborned)
 agree not in their witneſſe:
 the *Iudge* that condemnes
 thee, openly cleareth thine
Innocencie: his *Wife* ſends
 him word, that ſhee was war-
 ned in a dreame, that thou
 waſt

1 Pet. 2. 22.

Iohn 1. 46.

Mat. 27. 19.

wast a iust man, and therefore should take heede of doing iniustice vnto thee. The *Cen-
turi-
on* that executeth thee, confelleth thee of a truth, to be both a iust man, and the very Sonne of God. The theeſe that hanged with thee, iusti-
fieth thee, *that thou haſt done
nothing amiſſe*. What is the cauſe then, O LORD, of this thy cruell Ignominie, Paſſion, and Death? I, O Lord, I am the cauſe of theſe thy ſorrowes: my *ſinnes* wrought thy *ſhame*, mine *iniquities* are the occaſion of thy *injuries*. I haue committed the fault, and thou art plagued for the offence: I am guiltie, and thou art arraigned: I committed the *ſinne*, and thou ſufferedſt the death; I haue
done

done the *crime*, and thou
hangeſt on the *Croſſe*. Oh
the deepeneſſe of *Gods* loue!
Oh the the wonderfull diſ-
poſition of heauenly *grace*!
Oh the vnmeaſurable mea-
ſure of diuine *mercy*! The
wicked tranſgreſſeth, and the
iuſt is puniſhed: the *guilty* is
let ſcape, and the *innocent* is
arraigned: the *malefactor* is
acquitted, and the *harmeleſſe*
condemned: what the *euill*
man deſerueth, the *good man*
ſuffereth: the *ſervant* doth
the *fault*, the *Maſter* endures
the *ſtroakes*: What ſhall I
ſay? *Man* ſinneth, and *God*
dieth. O *Son of God*! Who
can ſufficiently expreſſe thy
loue? or commend thy *piety*?
or extoll thy *praiſe*? I was
proud, and thou art *humbled*:

I was *disobedient*, and thou becammest *obedient*. I did eat the *forbidden fruit*, and thou didst hang on the *curst tree*: I played the *glutton*, and thou diddest *fast*: *euill concupiscence* drew me to eate the *pleasant apple*, and *perfect charity* led thee to drinke of the *bitter cup*: I assaied the *sweetnesse* of the *fruit*, and thou diddest taste the *bitternesse* of the *gall*. Foolish *Eue* smiled, when I laughed: but blessed *Mary* wept, when thy heart bled and dyed. O my God, heere I see thy *goodnesse*, and my *badnesse*: thy *iustice*, and my *iniustice*: the *impiety* of my flesh, the *piety* of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake; *What shall*

I render vnto thee for all *thy* *benefits* bestowed vpon me, a sinfull soule? Indeede, Lord, I acknowledge that I owe thee already for my *creation*, more then I am able to pay: for I am in *that* respect, bound with all my powers, and affections *to loue* and to adore thee. If I owed *my selfe* vnto thee, for giuing me *my selfe* in my creation, what shall I now render vnto thee, for giuing *thy selfe* for me to so cruell a death to procure my *Redemption*? Great was the benefit that thou wouldest create mee *of nothing*; but what tongue can sufficiently expresse the greatnesse of this grace: that thou didst redeeme mee with so deere a price, when I was *worse then nothing*

nothing? Surely, O Lord, if I cannot pay the thanks which I owe thee; (and who can pay thee, who bestowest thy graces, without either respect of *merit*, or regard of *measure*.) It is the abundance of thy blessings that makes me such a *bankrupt*: that I am so farre vnable to pay the *principall*, that I cannot possibly pay, so much as the *interest* of thy loue.

But, O my Lord, thou knowest that since the losse of thine image)by the fall of my first vnhappy parents) I cannot loue thee with all my might, and my minde as I should. Therefore as thou didst first cast thy loue vpon mee, when I was a *childe of wrath*, and the lump e of the
lost

lost and condemned world;
so now, I beseech thee, shed
abroad thy loue by thy spi-
rit, through all my faculties
and affections: that though
I can neuer pay thee in that
measure of loue, which thou
hast deserued: yet I may en-
deauour to repay thee in such
a *manner*, as thou vouchsafest
to accept in *mercy*; that I
may in *truth* of heart, loue
my neighbour for *thy sake*,
and loue thee aboue all for
thine owne sake. Let nothing
be pleasant vnto me, but that
which is pleasing vnto thee.
And, sweet Sauour, suffer me
neuer to be lost nor cast away
whom thou hast bought so
dearely, with thine own most
precious blood. O Lord, let
me neuer forget thine infi-
nite

nite loue, and this vnspokeable benefit of my *redemption*, without which it had beene better for me neuer to haue been, then to haue any being.

And seeing that thou hast vouchsafed me the assistance of thy holy spirit: suffer me, O heavenly *Father*, who art the Father of spirits, in the mediation of thy *Sonne*, to speake a few words in the eares of my Lord. If thou, O Father, despisest mee for mine iniquities, as I haue deserved; yet be mercifull vnto me for the merits of thy *Sonne*, who so much for me hath suffered. What if thou seest nothing in me but *miserie*, which might moue *anger* and *passion*? Yet behold the

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the *merits* of thy Sonne, and thou shalt see enough to moue thee to *mercy* and *compassion*. Behold the *mystery* of his incarnation, and remit the *miserie* of my transgression. And as oft as the *wounds* of thy Sonne appeare in thy sight; Oh let the *woes* of my sinnes be hid from thy presence. As oft as the *rednesse* of his bloud glisters in thine eyes, Oh let the *guiltinesse* of my sinnes bee blotted out of thy *Booke*. The *wantonnesse* of my flesh prouoked thee vnto *wrath*, Oh let the *chastitie* of his flesh perswade thee vnto *mercy*, that as my flesh *seduced* me to sinne, so his flesh may *reduce* me vnto thy fauour. My *disobedience* hath deserued a great reuenge

uenge, but his *obedience* merits a greater waight of mercy: for what can *man* deserue to suffer, which *G O D* made *man*, cannot merit to haue forgien? When I consider the *greatnesse* of thy passion, then doe I see the *true-nesse* of that saying, that *Iesus Christ came into the world to saue the chiefest sinners*. Dar'st thou, then O *Caine*, say, *that thy sins are greater then may be forgien?* Thou liest like a murderer. The mercies of *one Christ* are able to forgive a *whole world* of *Caines*, if they will belecue and repent. The sinnes of all sinners are *finite*, the mercies of *G O D* are *infinite*. Therefore, O Father, for the bitter death and bloody passion sake, which thy
sonne

son Iesus Christ hath suffered
for me; and I haue now re-
membred vnto thee: pardon
and forgiue thou vnto me all
my sins, and deliuer me from
the curse and vengeance,
which they haue iustly deser-
ued. And through his me-
rites, make me, O Lord, a
partaker of thy mercy. It is
thy mercy that I so earnestly
knecke for. Neither shal mine
importunity cease to call and
knecke, with the man that
would borrow the loanes: vn-
till thou arise and open vnto
me thy gates of grace. And if
thou wilt not bestow on me
the loanes, yet, O Lord, de-
ny mee not the cruities of
thy mercy, and those shal suf-
fice thy hungry handmaide.
And seeing thou requirest
nothing

nothing for all thy benefits,
but that I loue thee in the
truth of my inward heart
(whereof a new creature is
the truest outward testimo-
ny) and that it is as easie for
thee to make me a new crea-
ture, as to bid me to be such.
*Create in me, O Christ, a new
heart, and renew in me a right
spirit:* and then thou shalt
see (how mortifying old *A-
dam* and his corrupt lusts) I
wil serue thee as thy new crea-
ture, in a new life, after a new
way; with a new tongue, and
new manners, with new words
and new works, to the glory
of thy Name, and the win-
ning of other sinfull soules
vnto thy faith by my de-
voute example.

Keep me for euer, O my
Sau-
iour

Saujour, from the torments
of *Hell*, and tyranny of the
Devill. And when I am to de-
part this life, send thy holy
Angels to carry mee, as they
did the soule of *Lazarus* into
thy kingdome. Receiue me
then into that most ioyful pa-
radise, which thou didst pro-
mise vnto the penitent *theefe*:
which at his last gaspe vpon
the Crosse, so deuourly beg-
ged thy mercy and admission
into thy kingdome. Grant
this, O *Christ*, for thine owne
names sake: to whom (as it is
most due) I ascribe all glory,
and honour, praise, and
dominion, both now
and for euer.

Amen.

FINIS.

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